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The Methodist Woman

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A Christmas Tradition

By R. F. WINKELMAN

A UNIQUE family night gathering has become an established tradition in the First Methodist Church of Selma, California. Held each year on the Sunday evening preceding Christmas, this celebration known as "Christ's Birthday Party," had its inception in 1949 while the Rev. Shirley T. Sherrill was pastor of the church. The idea was suggested by a picture-story, entitled "A Birthday Cake for the Christ Child," which appeared in *McCall's Magazine*. Many local adaptations and revisions have been made.

The observance is held in the Fellowship Hall of the church. Several weeks before the selected Sunday, the pastor sends a personal letter to each member of the church stating the date and time and urging each one to attend. When the appointed hour arrives, families sit together and enjoy a "share-a-dish" dinner. The birthday party begins when it is time to serve dessert.

A beautiful, white birthday cake is centrally located in the hall near a lighted Christmas tree and manger scene. It is surrounded by twelve tall candles, each inscribed with the name of a month. At dessert time, the pastor speaks a brief word of dedication. He then lights the solitary central candle in the cake while the assembled parents, children, and friends stand at the dining tables and sing, "Happy Birthday, Dear Jesus! Happy Birthday to You!" The twelve candles representing the months are lighted in turn. As each "month" is lighted, all of the children and adults born in that month approach the manger scene with special gifts for the Christ Child. When all of the months have been lighted, the dessert is served.

Before the cake is cut, the pastor introduces the person who has been chosen for the annual honor of cutting the cake. Each year the committee selects from the church membership a woman who has made an outstanding contribution to the total life of the church. The cake is purposely large enough to provide dessert for all present. Any cake that may be left over after all the families have been served is carefully wrapped and later delivered to the sick or shut-in members of the church. Following the serving of the cake, a brief program is held which features the singing of traditional Christmas carols and special music. The wonder and magic of Christmas become more meaningful to all who attend the Christ's Birthday Party.

One of the major projects being sponsored and promoted by the General Board of Evangelism and the Board of Temperance is the Christian observance of Christmas. The slogan "Christmas for Christ" centers the attention of the church upon the importance of keeping Christmas as the birthday of Christ. Making the Christmas holidays a season of holy days is a concern also of the Woman's Society of Christian Service. *The Methodist Woman* is happy to share this account of an established family night gathering in the hope that it may inspire other churches to begin a meaningful tradition.

THE LAST STRONGHOLD of PAGANISM . . .

In America—

By ROBERT BROOKS

ONE bleak, cold, foggy morning in November, 1735, a tiny ship set sail from one of the ports of England, bound for the far-distant shores of America. Aboard that ship was a minister of the Church of England, who was about to become one of the first Christian missionaries to the American Indian.

It was a feeble missionary effort, and a rather unsuccessful venture. But whether he realized it or not, that minister, whose name was John Wesley, in becoming a missionary to the original Americans, laid the foundation for a movement that has become one of the major efforts of The Methodist Church—that of bringing the Gospel of Jesus Christ to the Red Man.

John Wesley remained in America less than two years and, during the course of his ministry to the Indians, he made two very striking observations concerning them. His first observation came early in his ministry, when he said: "The Indians are as little children, humble, willing to learn, and eager to do the will of God." His second observation came on the eve of his return to England. He said: "The Indians are gluttons, thieves, dissemblers, liars, murderers of fathers, murderers of mothers, murderers of their own children." I'm sure that in the years that followed, as Wesley looked back on his experiences in America, he realized that both of these observations were extreme, and that the truth concerning the American Indian lay somewhere in between. At least that is the feeling of the men and women who today follow in the footsteps of John Wesley, and are serving as missionaries to the first Americans.

Wesley's adventures may have met with little success. They may even have caused him great discouragement and disillusionment, and there is evidence that they did. But modern Methodists are deeply indebted to Wesley for the spirit which drove him to undertake such a task. What is it that drives a man or woman away from the comfort and security of home and family, and impels him to spend his life in comparative isolation among people with a strange language and strange customs? I would like to suggest that, not only for Wesley but for all true Christian missionaries, there are three outstanding, irresistible, compelling, motivating forces that drive him to the mission field.

The Need

The first of these is simply the fact that there is a *need.* There is a vision of human beings desperately in need of Jesus Christ and the eternal, abundant life He offers. Jesus Himself gave expression to the urgency of that need when He said, "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes and see how the fields are already white for harvest. . . . The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest." (RSV) Was it not a vision of desperate need that caused Methodism to be born in the first place?

Let me be very specific about this matter of need. Would you look with me at just one small corner of the vast mission field of the world—the Navajo reservation of Arizona and New Mexico? This 25,000 square miles of desert and sand and sagebrush is the home of 70,000 original Americans, the Navajo Indians, the largest tribe of Indians in the United States. The land itself is the cause of much of the need that plagues the Navajo. Dry, barren, unproductive—twenty acres of it are required to support one sheep. Distances in the land are appalling, especially when we consider that the Navajo is required to haul all his water, sometimes for as far as fifty miles. Those distances are treacherous too. Just a few days ago I helped some of my Navajo friends wash, dress, and bury the body of one of their loved ones who lost his way in a blinding snowstorm on the reservation, and froze to death. His body was not found for eleven days.

On land such as this, think of the standard of living which must prevail. One-room, smoke-filled homes with dirt floors; a diet that is terribly insufficient and monotonous; a staggering infant mortality rate; a pagan religion that offers no hope or comfort, but instead strikes fear into the heart of the Navajo. How mistaken was the philosopher Rousseau when he described the American Indian as the unspoiled child of nature, implying that the Indian is perfectly happy and prosperous in his native state and that to shackle him with any other standard of living, another culture, and another religion is to spoil that perfect bliss in which he lives. The late Bishop McConnell in speaking of Rousseau's blunder says, "He failed to see that the savage condition is one of conventions and laws and chains that put the savage into slavery. From morning to night, from night to morning, the savage, including the Red Indian, is at the mercy of customs, taboos, and superstitions."

Is there a need among the Navajos and other tribes of native Americans? Yes, there is a need and this need is the first compelling force that drives a missionary to do something about it.

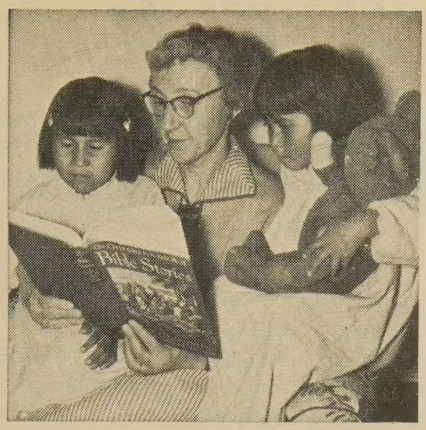
The Call

But there is a second reason why a man or woman becomes a mis-

sionary, and it is this: just as surely as there is a need, there is also a call. Now I know some feel that the need *is* the call, and I partly agree; but, if you will forgive me, I'm old-fashioned enough to believe that the call to the mission field or to the ministry is more than that. God Himself speaks to the hearts of men and women today, calling them to be His ambassadors, just as surely as He spoke to Paul's heart in a vision one night: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The call of God to the missionary or minister of today may not be as spectacular, but it is just as real.

Woe to the man or woman who enters the sacred service of Jesus Christ without that special anointing of God. Often young people ask, "But how shall I know when God calls me?" That is a little like asking, "How shall I know when I'm in love?" The best answer I know to that one is, "You'll know." God sounds no uncertain note in His call to His specially appointed servants—there is far too much at stake for that. A yielded heart, a consecrated life, a clean body, a trained mind—these are the vital prerequisites for those whom God calls.

God calls, but not in an abstract, general sort of way. He calls men and women to do a job—a job that requires greater skill, more wisdom, and better training than any job in the world—and that is the job of winning pagan people to a saving knowledge of Jesus Christ. That is our job as missionaries, that is our aim, our goal, our purpose. That is the focal point of all our ministry—introducing our people to Jesus Christ as Savior and Lord. We have many lesser goals, of course. We strive to lift the standard of living of our people; we teach our young people vocations and trades, and how to build better homes; we instruct our people in matters of cleanliness, health, and good food. But if that were as far as we should go, how miserably we would fail in our high calling.



Miss Etta Devine, girls' housemother, reading a Bible story at bedtime to two little ones in the Navajo Methodist Mission School, Farmington, New Mexico.

If we were to stop there, and offer our people social advantages only, or cultural advantages only, or educational advantages only, what would we have? A group of educated pagans. And I declare to you that the last state of those people would be worse than the first. The aim, the goal, the primary purpose of all our work as missionaries is to proclaim the redeeming power of Jesus Christ to individual hearts. That is our sacred responsibility among the Navajos, and how desperately the Navajos need Christ!

Isn't it strange and appalling that right here in America—religious, cultured, educated America—there is a tribe of people who are just as pagan as any tribe of people in Africa, or China, or South America? My father, who served as a missionary to the Navajos for fifteen years, called the Navajo reservation "the last stronghold of paganism in America." Weird ceremonials, mystic chanting to the beating of drums, the strange ritual of the medicine man, the dread and fear of Chindee, the evil one—all of these reveal the hopeless abyss of paganism in which the Navajo finds himself. And the missionary, called of God, recognizes that the only hope of the Navajo is Jesus Christ. The missionary heeds God's call and goes out to serve, perhaps as a nurse, or a teacher, or a farmer, or an athletic coach, or a cook, or a matron—but with one goal and purpose in mind—to win the Navajo to Christ.

The Response

There is a need and there is a call. But, thank God, there is also a response. Because someone saw the need and heeded the call, today there stands as a monument to their faith the Navajo Methodist Mission School, of Farmington, New Mexico. For more than fifty years this school, a project of the Woman's Division of Christian Service, has been proclaiming the truth of Jesus Christ to the Navajo. It is a Christ-centered, educational institution, fully accredited from pre-first through high school.

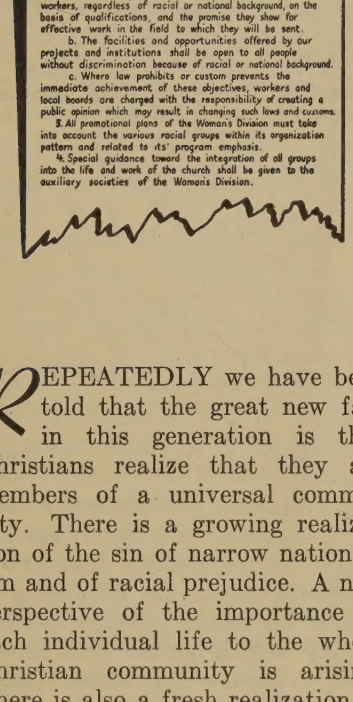
Since 1939, 131 young people have graduated from the mission high school. With what result? Is there a response? Seventy-nine of these graduates have gone to institutions of higher learning to further their education. Thirteen of them have received college degrees and twenty-eight are now in college. Many of them are now serving as government employees among their own people. Many have established businesses of their own. Some are serving as missionaries and missionary interpreters. Recently one of our employees received his local preacher's license—to my knowledge the first Navajo ever to receive that honor. One of our graduates is now a medical student at Baylor University. He is the first Navajo ever to study medicine. And, best of all, the great majority of these products of our school are useful, cultured, outstanding Christian citizens.

Is there a response? Yes, there is. As yet it is meager and woefully insignificant compared to the size of the tribe. But it is a beginning. And by the grace of God, working through our Methodist school and other great evangelical missions serving the Navajos, one day the Navajos will be known as a *Christian* race of people. Christ will be their standard, and the ugly forces of sin and paganism and darkness will be swept away before Him who is the Light of the world.

. . . *We Are His Children* IN ONE FAMILY[1]

A summary of reports on a survey of progress in racial practices in the Departments of Work in Home and Foreign Fields during a period of five years

By MRS. J. FOUNT TILLMAN



Racial Policies

1. Persons to fill positions within the official body or staff of the Woman's Division of Christian Service shall be selected on the basis of qualifications without regard for race.

The committee on Nominations of the Woman's Division shall consider all openings for service in the Division or staff on this principle giving due consideration to circumstances which will offer opportunity for fruitful and happy service.

2. The institutions and projects of the Division are instruments by which we may translate the Christian ideals and attitudes of this charter into action.

a. We will employ all missionaries, deaconesses and other workers, regardless of racial or national background, on the basis of qualifications, and the promise they show for effective work in the field to which they will be sent.

b. The facilities and opportunities offered by our projects and institutions shall be open to all people without discrimination because of racial or national background.

c. Where law prohibits or custom prevents the immediate achievement of these objectives, workers and local boards are charged with the responsibility of creating a public opinion which may result in changing such laws and customs.

3. All promotional plans of the Woman's Division must take into account the various racial groups within its organization pattern and related to its program emphasis.

4. Special guidance toward the integration of all groups into the life and work of the church shall be given to the auxiliary societies of the Woman's Division.

REPEATEDLY we have been told that the great new fact in this generation is that Christians realize that they are members of a universal community. There is a growing realization of the sin of narrow nationalism and of racial prejudice. A new perspective of the importance of each individual life to the whole Christian community is arising. There is also a fresh realization of a universal need for the Gospel of Christ."

This quotation is the opening statement of a report of progress in race relations and practices as made by a survey in the Department of Work in Foreign Fields of the Woman's Division. Too few of us fully realize the great changes taking place in missions today. We do not hear so much of "older and younger" or of "sending and receiving" churches. Every church has a mission to declare and demonstrate the Gospel. We learn that there is a greater sense of ecumenicity and that missionaries are increasingly being recruited from Christians of many races, colors, and nationalities.

You may know that a Negro girl is teaching music in Japan or that a Negro couple is giving agricultural mission service in Borneo, but do you know also of the deaconess sent to Okinawa by the Woman's Society of Christian Service of the Philippine Methodist Church? Had you heard of the Argentinian girl serving in Bolivia under the Latin American Confederation of Methodist Women, or of the Bolivian girl working among the Indians in her own country? A Portuguese West African is studying in São Paulo, Brazil, and the Methodist Youth Federation in India is raising money to support a student from another country in their own Leonard Theological College. These facts help us to understand what is meant in this report by the expression "internationalized missionary service." In other words, today's needs call for interracial, international, interdenominational mission service.

In making this survey, the Foreign Department received letters from missionaries in fourteen countries. Many of their comments are disturbing because they point up the fact that *we* as well as *they* are on the frontiers as Christian witnesses. People returning to other countries express amazement at segregation practices they have seen in the United States. One in Korea reported the fine example of the United States armed forces where men of different races worked and played together. The observance of army practices, particularly in the happy spirit of their interracial working relationships, has prevented wider criticism.

We are told that the visitation of Negro leaders has had a wholesome effect on the attitudes of peoples toward the United States, and especially toward our church representatives whose missionary message on brotherhood has sometimes been subject to question. A letter from Africa expressed appreciation for the consistent work being done by Methodist women in "checking their attitudes by the mind of Christ," for this work "is surely bearing fruit." Over and over the writers stressed the serious effect racial prejudice in the United States has upon the work of the church in other lands.

We find letters quoting news items from *Time, The Reader's Digest, The Christian Century,* and other current periodicals which are "read by many." One says, "We hear mentioned instances of where segregation was upheld and Supreme Court decision was thwarted in the United States." In the Orient and in Latin America, students and parents particularly were noted as showing special concern in the race problem. One letter from Japan gives both a good and a critical analysis in saying: ". . . the greatest hindrance to the ongoing of the Christian movement here is non-Christian living in America. . . . Now we can speak proudly of our leaders at home who are facing the issue of race relations with the mind and heart of Christ. . . . What you do in America is now more vital even than what you give or send. . . . It is far more important what the people of Asia think about us than what we think of them." Thus we see how—as the report indicates—"American racial practices have their effect upon the various lands in which we have missionaries."

As we turn to the report of progress in racial relations and practices in the Department of Work in Home Fields[2] we find that progress is made and policies are effective when reflected in the

ttitudes of those in the commu-
ity. The encouraging factor is
hat each of the four bureaus in
he Home Department points to
vidences of favorable changes in
hese attitudes.

Bureau of Educational Institutions

Letters from some of the workers
ive detailed accounts of improved
ace relations, while others tell of
fforts being handicapped by lack
f community support. We find
hat Negroes are being elected to
ducational boards in a number of
ommunities. Another development
s the increase in the number of
Negro candidates for deaconess and
nissionary service. One worker
tates that the church presents the
argest "gap." Some schools report
n integrated student body as well
s one of the student centers (on a
tate university campus) under the
Woman's Division. It is indicated
hat there should be an increase in
Negro teaching personnel, depend-
ng on funds and available qualified
ersons.

Bureau of Social Welfare and Medical Work

Reports, letters, accounts of visi-
ors, and other resources of the
urvey brought out changes in
acial practices during the past five
ears. Girls of different races and
thnic backgrounds now live to-
gether in some of the residence
alls. Most of the hospitals accept
atients of all racial groups and
his same policy is being put into
ffect in others as rapidly as pos-
ible. More than a third of the
rojects reported an interracial
taff or board. Where lack of prog-
ess was indicated, the cause was
sually rooted in racial prejudice
n the community.

Bureau of Town and Country Work

Since the rural work is seldom
nstitutional but is centered more
n community outreach, we find "a
growing concern prevails for im-
roved economic, educational, so-

Mr. L. I. Alexander (left), chairman of the board of Brewster Hospital, Jacksonville, Florida, holding a conference with the superintendent, Mr. Jack Whittington.

cial, and living conditions of all races." It is of interest to note that those working with Mexicans and Indians cite the language difficulty and lack of understanding of customs and cultures as major problems. Thus we see how intercultural understanding is a basic need in our own land as well as in connection with peoples of other lands. Workers report growing concern for needs of minority groups, but remind us that progress depends on the elimination of prejudice in the church and in the community.

Bureau of Urban Work

Here, as in other bureaus, the survey shows an increase in the number of Negroes on bi-racial boards—almost half of those reporting. (A number of institutions are in areas with no minority groups or no racial problems.) Negroes are serving as officers and chairmen of important committees for the first time. Even more institutions have interracial staffs and report a new "sense of oneness" that is developing in the work. Camps are being used increasingly for activities in training interracial leadership. There are those who feel that employment practices are improving and that more community agencies are opening to all groups. But here again the concern is for the lack of better attitudes and the need for more interracial cooperation within the churches themselves. In the words of the report: ". . . because of community patterns of prejudice we have segregation which in turn prevents understanding."

In summary we might say that though much has been accomplished, much yet remains to be done. This report has to be supplemented by a local survey in each Society. Has your community shown progress in racial relations and practices? Has the Society been a factor in this progress? Have leaders of minority groups been contacted or efforts made to bring about better understanding? Does our Christian witness testify to a fellowship without barriers? Someone has pointed out that in order to be bearers of righteousness, we ourselves have to be righteous. This is a part of the Christian mission in a revolutionary world. When we both proclaim and practice brotherhood in the spirit of Christ, then a similar report may be concluded with "mission accomplished."

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[1] From the Charter of Racial Policies adopted by the Woman's Division of Christian Service at the annual meeting in January, 1952.

[2] See article on this in The Methodist Woman, November, 1954, page 14.

People Ask Me

By MRS. FRANK G. BROOKS

President, Woman's Division of Christian Service

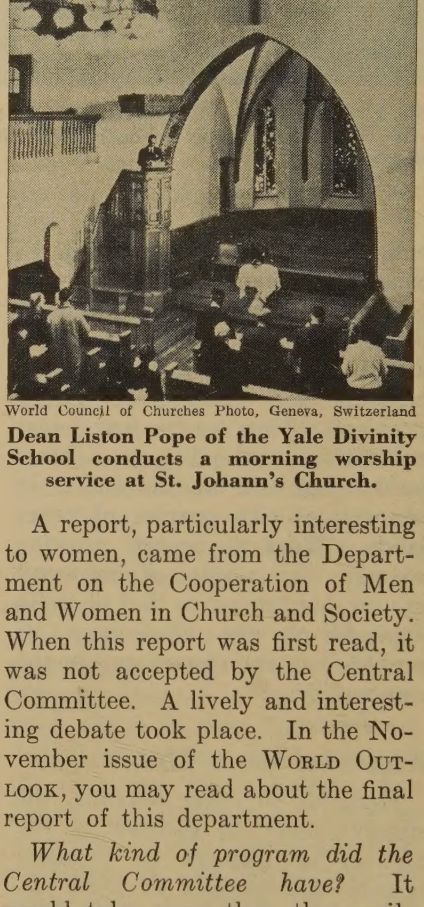
"PEOPLE ask me" about the meeting of the Central Committee of the World Council of Churches which was held at Davos, Switzerland, in August 1955. It seems almost unnecessary to write about the World Council of Churches, for it is estimated that several million words were printed about its Second Assembly which met in Evanston, Illinois, in August of 1954.

Just now, however, people are asking me about the *Central Committee* of the World Council of Churches. *What is this Central Committee?* The Central Committee is the governing body of the World Council between its assemblies, which are held every six years.

Who is on this Central Committee? There are ninety members, six of whom are women. The women come from New Zealand, Scotland, Sweden, England, and two from the United States.

Who are the members on the Central Committee from The Methodist Church? The members from our church are Bishop G. Bromley Oxnam, Bishop W. C. Martin, Mr. Charles C. Parlin, and Mrs. Frank G. Brooks. Two of our group are Bishops and two are laymen.

Did any committees meet before the meeting of the Central Committee? Yes, many of the working committees of the departments and divisions of the World Council met previously to the meeting of the Central Committee. These committees studied for several days their specific programs and made recommendations to the Central Committee. In some cases their recommendations were approved; in others, modified; and, in certain cases, sent back for further study.



World Council of Churches Photo, Geneva, Switzerland

Dean Liston Pope of the Yale Divinity School conducts a morning worship service at St. Johann's Church.

A report, particularly interesting to women, came from the Department on the Cooperation of Men and Women in Church and Society. When this report was first read, it was not accepted by the Central Committee. A lively and interesting debate took place. In the November issue of the WORLD OUTLOOK, you may read about the final report of this department.

What kind of program did the Central Committee have? It would take more than the available space would allow to tell you all about the program at Davos. The meeting was a business meeting, and many hours were spent in the transaction of business necessary for a World Council of Churches with 167 member churches. You will realize that there is the problem of understanding one another when Protestant, Anglican, and Orthodox communions are all represented in the same World Council.

In addition to the business, however, there were two basic concerns. The first theme that was chosen for discussion was "the implications of Christian unity for Inter-Church aid and for assistance to underdeveloped countries." This theme was chosen because of its intrinsic importance in the whole international situation.

Dr. Robert C. Mackie of Scotland drew attention to the urgent continuing needs in Greece, eastern Germany, Jugoslavia, and among minority churches in Latin countries. Dr. Mackie said: "The way in which churches are being drawn together in common service in Asia and Africa is remarkable. Churches stand ready to help one another. This is a fellowship of world wide service. . . . What we can do as churches is very little in the face of the great mass of human need and suffering in Asia and Africa, but everything we do can have meaning in the light of God's purpose of good for all mankind."

Many themes could have been chosen for the second study, but the one selected was "the various meanings of unity, and the unity which the World Council itself seeks to promote." The General Secretary of the World Council, Dr. W. A. Visser 't Hooft, said: "The World Council can neither approve nor disapprove any particular form which church reunion may take, but it rejoices when the cause of church unity is advanced. Membership in the World Council of Churches does not imply the acceptance of any specific doctrine concerning the nature of church unity. We stand for the unity given by the Chief Shepherd who knows only one flock."

An interesting part of the meeting was the decision to send a 2,000 word letter to Moscow Patriarch Alexei and the Holy Synod of the

Russian Orthodox Church. Among other things, this letter assured the Soviet churches of the World Council's continuing effort for the attainment of world peace. It also informed the Russian church leaders that the Council still regarded the Communist-sponsored peace movement as one it could not support.

What current problems were discussed? The Davos meeting was held, dramatically, the week following the "Summit Conference" at nearby Geneva; it preceded, by one week, the Geneva meeting of the United Nations Conference. It was particularly appropriate, therefore, that good statements were adopted on Disarmament and Peaceful Change: the peaceful use of atomic energy and the reduction of armaments.

When and where will the next meeting of the Central Committee be? The Central Committee will meet July 28 to August 5, 1956, at or near Budapest, Hungary.

Christ prayed four times for one thing: that all who believe in Him, might be ONE. The World Council of Churches is founded in obedience to that command. "It is not a 'super-church' and has no jurisdiction over the church bodies associated with it. To seek united action in responsibilities and problems faced by them all is by no means incompatible with denominational independence. This is unity in diversity."

READING LIST

***Evanston Speaks: Reports from the Second Assembly of the World Council of Churches.** 50 cents.**

***One Christ, One World, One Church,*[1] by Norman Victor Hope. Rise and progress of the Ecumenical Movement. $1.00.**

***The Church, the Churches, and the World Council of Churches.*[1] A study by the Central Committee of the World Council. 5 cents.**

***The Ecumenical Movement and the Racial Problem,*[1] by W. A. Visser 't Hooft. The race question and modern thought from the Christian viewpoint. 40 cents.**

***Every Church and Evanston.* 50 cents.**

***This World Council—What is it? Why is it? What does it do?*[1] Answers in capsule form. $3.00 per hundred.**

***To Go Forward Together.*[1] Organizational relationships that came out of Evanston. 5 cents.**

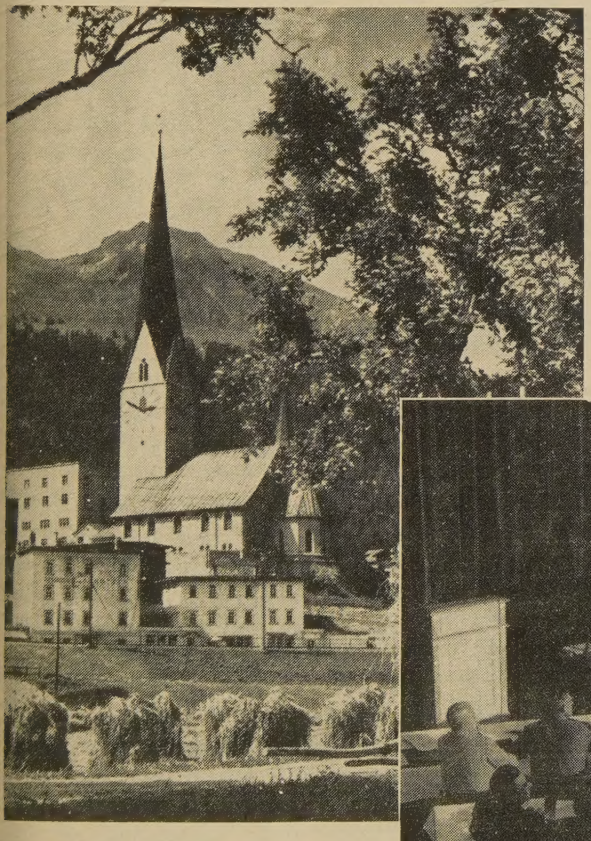
***What Did the World Council Say to You?*[1] by Harold A. Bosley. $2.00.**

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Office.

[1] Available from The Methodist Publishing House serving your territory.

St. Johann's Church, Davos, Switzerland, where morning and evening worship services were held.

World Council of Churches Photo, Geneva, Switzerland



The opening sessions of the ninety-member Central Committee meeting of the World Council of Churches, held at Davos, Switzerland, August 2-9, 1955.

World Council of Churches Photo, Geneva, Switzerland

Across Two Railroad Tracks

From Reports Compiled by MARY RIDDLE

THOUGH the beautiful Spanish-type building housing the Southside Community Center[1] in San Marcos, Texas, was dedicated only five years ago, there was not room this past summer for all the children who wanted to attend the vacation church school. The average attendance was two hundred a day. Located between Austin and San Antonio, San Marcos divides the range country from one of the richest cotton sections in the United States. Of the 13,000 population, 5,000 are Spanish-speaking. Most of these are migrants who come in the winter to pick cotton and move on in the early spring and summer to field work, though a large number have steady jobs and live there the year round. The center is in the Spanish-speaking community, across two railroad tracks from the Anglo section of the town.

The vacation church school was interracial, including Anglo, Latin, and Negro people. A young woman who was graduated in June from the Methodist Negro College in Austin proved to be one of the best teachers. Five of the children in attendance lived two and a half miles from the center. All of them walked the five miles each day for the entire period—not two or three weeks but two months!

Volunteer help for the school was difficult to find. To the surprise of all, however, four young women from the young people's group volunteered and did not miss a single day.

The State Teachers' College in San Marcos appreciates the fine practice-teacher training their students receive in the kindergarten (preschool department) conducted by the center, in which one hundred children were enrolled last year, with an average attendance of eighty. The enrollment could be doubled were space, help, and equipment available. Last year one of the practice students from the college was an outstanding leader in religious activities of another faith. After his term was over he asked to see the director for "a conference." He told her that his experience in the preschool had changed his whole life, and he wanted to know more about her church.

In addition to the kindergarten, vacation church school, and young people's department, Southside Community Center has active departments for boys (including Boy Scouts), girls, primary and junior children, and adults. Among the adult activities are citizenship classes held preceding the June Federal Court meetings, to prepare individuals to receive their citizenship papers. A salesroom is open once a week for low-income families living in rural areas, who come in to town for the week's supplies. In this project the center cooperates with the local Red Cross and the State Welfare Department.

One of the teachers with her class at the interracial vacation church school, Southside Community Center, San Marcos, Texas.

The community center is used by the people it serves as their family living room. All the social activities of the community are now held there, supervised by one of the staff—graduation and shower parties, socials, weddings, luncheons, church, Businessmen's Club, P.T.A. meetings, and programs of the Spanish-speaking school. A family from a rural area asked to have a homecoming celebration at the center for their son just returned from eighteen months in Korea.

To carry on this comprehensive program the center has one resident full-time worker, three part-time and twenty-two volunteer workers, of whom seven are Spanish-Americans, fifteen Anglo-Americans. With all this, the director and her assistant found time last year to give twenty hours a week to an English class for South American pilots who were special students at the Gary Air Force Base, located in San Marcos. As a result, these young men became aware of Christian America. "They told us," wrote Miss Riddle, "that when they returned home their governments would send them throughout their countries to speak on their experiences in the United States. Their entire attitude toward this country had been changed, they said, and they really had a story to tell of the community center and its people and 'their love of all mankind.' They said good-by to us with tears in their eyes, impressing on us again their appreciation not only for the English but for the kindness and understanding and, above all, the right attitude toward our fellowman that had been shown them."

[1] A project of the Bureau of Town and Country Work of the Woman's Division of Christian Service, begun more than twenty-five years ago.

Moments Reveal a College

By MARIE FINGER BALE

The Isabella Thoburn College came nto being in 1895, twenty-five years fter its founder had opened the first chool for girls in the city of Lucknow. t is the major college for women of ucknow University, offering B.A., .S., and L.T. (graduate teaching) legree courses. Students come from very part of India and from several oreign countries. In the present stulent body of 410, there are girls from he United States, Nepal, Siam, Burma, nd Africa. They represent five of the reat faiths of Asia, but with the Christian spirit permeating every hase of the college's life and program.

Methodist Prints

Portico of Nichols Hall, Isabella Thoburn College, Lucknow, India.

WHILE I was sitting out on the deck of the "S.S. Queen Elizabeth" several months ago, a passenger asked me where I was going. "To Isabella Thoburn College," I replied. "That is in India, isn't it?" he asked. Soon I found myself giving a complete description of the college, from its founding in 1870 by Isabella Thoburn to the present. Eagerly I told about the first school she started with six girls in Lucknow, a school that was to be for all races and creeds. Literature describing the campus had made it so real to me that I told about Nichols Hall, the large administration building; the three dormitories, "Nau Ni," "Maitri," and "Nishat"; the Clothilda Lyon McDowell Chapel; the Bonarjee Library; a hospital, the gift of The King's Daughters organization; the Lady Maharaj Singh swimming pool.

Today the college has grown into a significant part of Lucknow University. I told about the various religious communities which the college serves—Christians, Hindus, Muslims, Sikhs, and Parsees. I repeated the names of a few of the sixteen languages used by the students—Hindi, Urdu, Bengali, Tamil, as well as English. I really felt that I knew this college to which I was going as a missionary teacher.

Today, at the close of my first term of teaching, I find that I have a new concept of what really makes up the college on its very beautiful campus called Chand Bagh (Moon Garden). This concept is really not made up of buildings, but of moments when vivid impressions were stamped on my mind, impressions which I would like to share with you.

There was that first moment when I arrived on the campus. Several of the faculty members had come to the station to meet me. As the car turned into the campus, I caught sight of the ten lofty pillars which form the portico of Nichols Hall and heard strains of music as the students sang a chorus of welcome. It was late evening. The campus was bathed in bright moonlight. As I stepped from the car and heard the warm words of welcome spoken softly by two of the girls as they garlanded me, I felt that there was something very special about this place. These girls were presidents of the Student Government Association and the Student Christian Movement respectively. I suddenly realized that I was being initiated into a unique fellowship; these people were of other races and of several creeds, yet we had a oneness of purpose to "seek the good, the true, the beautiful, and to live for others."

It was the chapel hour. Sunlight streaming in through the exquisite stained-glass windows reflected on the faces of the choir girls, dressed in white *saris*. The student leader

prayed that we might believe that spiritual things are of greater importance than material things; that we should earnestly seek for a fuller understanding of God and His purposes; that we should hold in reverence the sacred things in our religion, and have regard for the things which others hold sacred. In that moment I knew that the ideals of the college were alive in the heart of this young woman, who tomorrow would fill a place of leadership in the new India.

It was the morning of the Portal Ceremony. Golden streamers were tied around the ten pillars of the portico of Nichols Hall where were gathered all the upperclassmen and faculty. On the outside of the pillars stood all of the new students. The Student Government Association president invited the new students to accept the college ideals which had previously been discussed by the teachers with their advisees. These ideals include the basic qualities of health, honesty, and dependability; the beautifying qualities of courtesy and poise; the broadening qualities of scholarliness and broad-mindedness; the deepening qualities of loyalty and spirituality, all culminating in service, the expression of all the qualities. In clear tones I heard the students pledge: "In gratitude for all that I have received, I will give myself, my time, my affections, and my powers in devoted service whenever and wherever I have opportunity." In that moment I felt the spirit of the college as I heard the students sing: "Your standards true shall always be enshrined within the soul." The college motto is "We receive to give."

For several days we had been rehearsing the play *The Passing of the Third Floor Back.* To find out whether or not the cast understood the meaning of the play, I asked them what personality they felt was being revealed by the leading character. Quickly a Hindu student spoke: "It is Jesus Christ." From that moment I was aware that each character had a new understanding of her own role in relation to the central character.

It was evening. I passed along the verandas bordering the classrooms, and gazing inside I saw dozens of tutorial situations in each of which one of our students was leading one or two boys or men into the mystery of the printed page. More than eighty girls were participating in this program, aiming to reduce the percentage of illiteracy in India which approximates 80 per cent. I watched more than a hundred people, young and old, walk out of the classrooms carrying booklets in which they would prepare tomorrow's lesson. In that moment I knew that our students really receive to give.

It was late afternoon in December. Students and faculty sat on the ground in front of an outdoor stage watching the Christmas story being enacted by the children of the maintenance staff. Hovering in the background were the college girls who were their Sunday school teachers, proud of the results of their training efforts as they listened to the applause of the audience. At the close of the program, each family head was given a basket of food, gifts of clothing for each member of the family, plus a gift of money, all made possible through the white gifts of the faculty and students. It was a high moment, watching the little family groups of helpers depart with a look of joy on their faces, carrying their gifts on their heads and in their hands.

It was Christmas Eve on the lawn of a Lucknow hospital. A group of our college carolers, warmly dressed, sheltering their candle flames from the cold wind, were singing the story of the Savior's birth. As I looked on the faces of these girls from many parts of India, from Burma, Nepal, Africa, and Thailand, I saw a fulfillment of His message of brotherhood. A group of nurses appeared on the veranda and responded by singing other carols in Hindi, the national language of India. Finally the two groups joined in their favorit carol, "Silent Night," each in he own tongue. In that moment, I fel the reality of a United Nations.

It was in the corner of the ath letic field to which we had bee summoned that morning—student teachers, and the maintenance staff After a short presentation speec by the leader of the maintenanc staff, a cover was removed from semicircular bench of mottled gree cement. On its rim was the inscrip tion "In memory of Sarah Chakko. In that moment, our hearts wer lifted in praise for her who, alon with her busy life in serving th college and the world-wide church had time to improve the life of thos in humble service. They had mad the bench with their own hands, a expression of love.

It was the evening of Easte Sunday. Members of the churc choir entered the sanctuary carry ing large white lilies in their arms as they proclaimed in song the ever thrilling message, "Up From th Grave He Arose." Leading the pro cession was a student from a primi tive tribe of a neighboring land whose grandfather was a head hunter. Touched by the gospe message, her people truly aros from the darkness into the ligh that only Christ can bring. The in fluence of Isabella Thoburn Colleg was surely reaching the uttermos parts of the earth.

There have been many othe moments that have made me realiz that this college is not only a cam pus with many beautiful building lawns, trees, and flowers, but vital force in the lives of its stu dents and its graduates scattere over many parts of the world. A the college continues to spread it influence, the words of its founde Isabella Thoburn, continue to cha lenge us: "We are not in the worl to be ministered unto, but to min ister. The world is full of nee and every opportunity to help is duty. Preparation for these dutie is education, whatever form it ma take or whatever service may re sult."

Japanese Youth Speak

By MARION LELA NORRIS

THE Kwassui spirit is manifested in many different ways. At the seventy-fifth anniversary when hundreds of alumnae returned to pay tribute to their alma mater, its founder, Miss Elizabeth Russell, and more recent presidents, Miss Anna Laura White and Miss Caroline Peckham, many were the heartfelt comments about the significance of this spirit, particularly after they had left Kwassui for their varied occupations. At alumnae meetings in several cities the solidarity and enthusiasm of the local Kwassui groups was astonishing. No matter where they lived, what their home life with Christian or, more often, non-Christian husbands (for there are not enough Christian men yet for all the graduates of Christian women's colleges in Japan), Kwassui and what it stands for were not forgotten, and the spirit was a continuing influence in their lives.

Part of my work here, the reading of over eighty themes a week, gives me a fairly good look into the heart of youth in this strategic land, for they write with amazing frankness, both concerning their own thoughts, hopes, and visions, and the plight and opportunity of their democracy. Recent experiences have given me further insight into the thinking and the spirit with which youth approach their tasks.

Three Kwassui students were competing for a place in the oratorical contest. An English teacher was assigned to each student to help with English pronunciation and delivery. It was my good fortune to be one. Such eager, hard-working students I never before have met. Many of the English sounds are absolutely new and make English extremely difficult. But these girls struggled intensively, and painstakingly labored day after day to follow the instructions of their teachers.

One day as I passed the chapel I saw there the three competitors. Each in turn rehearsed her speech; then the other two gave their criticisms. Why this apparent co-operation — among competitors? Suddenly I knew: the Kwassui spirit!

When one of these girls won first place, the other two without trace of jealousy continued to work with their successful classmate, even harder after she had been entered in the "Ninth Annual National Intercollegiate Contest."

It was my privilege to accompany Oki San to Osaka. Many students and faculty members were at the station, and for a full half hour before the express pulled out, there was exchange of the famous, oft-repeated Japanese bows.

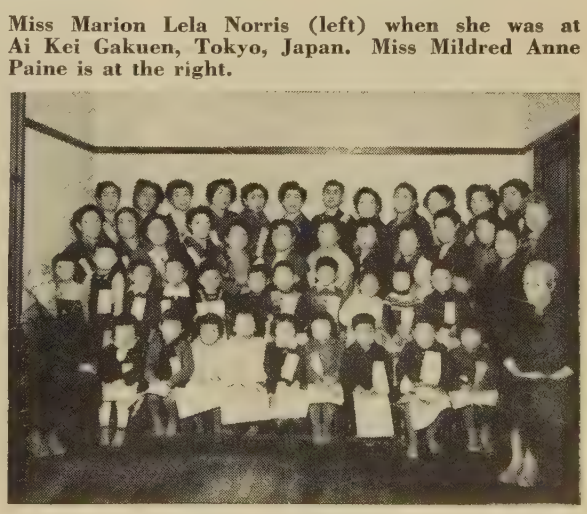
A large youth group carrying huge banners, singing and shouting their messages to the representative from this area, leaving on the same train for the World Congress of Mothers, were expressing the deep-seated conviction that atomic energy should henceforth be used only for peaceful purposes. It was a moving scene—these youth who were acting from personal experience with the 1945 atomic bomb, many of whom had lost "kindred" and friends in the Nagasaki explosion or had themselves, like their representative to the Congress, suffered injuries.

The Osaka contest was excellent. More than one of the seventeen contestants echoed the Nagasaki youth regarding atomic energy. Far more significance attaches to this English contest than to similar ones in America. One judge, an American, said: "The fellowship of man is your main idea in these splendid talks you have given. You are each now a linguist. You can stretch across the gap that keeps nations apart. You have something desired by many, but possessed by few. Realize how important you will be in the next fifteen years. You will be the connecting link between Japan and the United States and other foreign nations. I hope you will all apply these words of wisdom in your everyday living. You can help to make a better world—to bring about the real fellowship of man."

When I heard Oki San in the first Kwassui contest, I thought, "Her English is superior, but she can never get anywhere with that theme —suicide!" But I learned that this subject is vital to the Japanese where taking of life is so common. She had a distinct message! Her subject was positive: "Be Strong!"

"We are children of God. It is God's desire that we may grow perfectly, but we are not perfect. This does not mean, however, that we should not believe in the love of God, our Creator, and in His plan for each of us. . . . Suffering and tears will cleanse our hearts and deepen our souls. There can be no crossless life. Whatever life brings to us we must face with courage and patience. The final triumph will come to those who endure to the end."

Miss Marion Lela Norris (left) when she was at Ai Kei Gakuen, Tokyo, Japan. Miss Mildred Anne Paine is at the right.



Wesley House Grows . . .

TWENTY-NINE YEARS OF SERVICE

By BILL MORGAN

WOMEN might well be appalled at the prospect of keeping house for a few hundred children each day. But Miss Dorothy M. Russell manages it cheerfully and smoothly.

Miss Russell is head resident for Oklahoma City's Wesley Community House, 431 S. W. 11th Street. If she occasionally feels like the mythical woman in the shoe, it's because many members of the 2,330 families who live in the Riverside community in the southwest district of the city make Wesley House their "home away from home" quite a few days during the week.

Wesley House provides cultural and recreational activities for residents within an area roughly bounded north and south by the Frisco tracks and the Canadian River, and east and west by the Santa Fe tracks and Wheeler Park.

It has a current enrollment of 325, but attendance figures of a recent month registered at 1,575. The attendance testifies to the popularity of Wesley House projects.

Wesley Community House was started in 1925 by a group of women from St. Luke's Methodist Church. They sought to raise standards of living in the community through a group center. An abandoned church on the corner of S. W. 11th and Walker was purchased for the home, and in 1939 a two-story annex was added to the church building. Wesley House is now sponsored by the Woman's Society of Christian Service of The Methodist Church. Buildings and grounds cover nearly a quarter of a block.

Children and teen-agers compose the largest group taking advantage of Wesley House facilities. But a women's group with twenty-four members meets on Thursday afternoon for varied activities.

For young people the house sponsors Brownie, Girl Scout, Boy Scout, and Explorer troops. Boys at ages eight to ten may join the 8-10 Club. A play hour for preschool youngsters is conducted during the week in the attractive and clean nursery rooms that are stocked with toys. Teen-agers take over the large recreational hall in the basement of the church building on Wednesday nights for record playing and dancing.

The over-all program of Wesley House is one of informal recreation. Outside the house, there is a playground with volleyball and other sports equipment.

Among popular attractions of the center is a lending library with books up to the junior high reading age level waiting to be checked out Wednesday afternoons. Another feature is free movies on Thursday nights. Attendance at the movies on a recent Thursday numbered 150.

Wesley House also provides a Sunday school for those who wish to attend on Sunday mornings at 9:30 A.M.

Center activities are supervised by Miss Russell, who has had thirty years' experience as a social group worker. She has been at Wesley House for four years, coming here from Pittsburgh, Pennsylvania. The regular staff also includes Miss Margaret D. McLaughlin, another experienced group worker.

Part-time work at the center is contributed by Mrs. Charles Orr and by John Foster, who manages boys' activities. The home also receives voluntary aid from church and school workers. Governing Wesley House is a board of directors headed by Mrs. Earl Foster.

An additional service of the community house is a clothing sale each month. Clothes are contributed by city church groups and are sold at Wesley House at a nominal price.

The doors of the community house are open to everyone, and there is literally a light in the window all the time.

In the church building the light shines behind a stained glass window, patterned after the painting "The Light of the World." It shines naturally during the day, and electric lights keep it bright through the night hours. The window pictures Christ with a lantern in his hand, knocking at the door, and its outward glow is a visible symbol of the warmth within.

Crusaders practicing for a radio program.

"The Church for You Doth Wait"

By DORCAS HALL AND MAUDE WHITE HARDIE

THE local church, according to the *Discipline* (¶102), has as its responsibility to "carry forward the work which Christ has committed to his Church." Within this "society of believers," as a group dedicated to the furthering of this end, is the Woman's Society of Christian Service. Part of the Purpose of the Woman's Society is "to take part in such service activities as will strengthen the local church."

This is so familiar, perhaps, that we need to quicken our awareness of the many ways in which all women may use their talents, through the channels of the Woman's Society, for the greater effectiveness of the church. No two Societies, and no two individual women, will find identical needs; every church has its own situation in which to serve. But a suggestion from one group may be of help to another.

Six years ago the Woman's Society of Marion, Indiana, organized a chorus of women within its membership, to sing at monthly meetings of the Society. While getting established, they sang too for woman's clubs and services in other churches; but their efforts are concentrated on their own church as the demand for their service has grown. At district and conference (the North Indiana Conference) meetings, at the Summer Assembly, and at every monthly meeting of their own Society, they have made their contribution of song. Toward purchasing their robes and music, the women engaged in various projects—"serving dinners, then removing their aprons and putting on a musical program for their guests." They find joy in this service; and the Society at Marion recommends to other groups the forming of such a chorus for its contribution of sacred atmosphere and musical background at the meetings.

Bringing our best, as Woman's Society members, to the local church will be much in our thoughts as the *Religion in American Life* program appears during the month of November. Billboards, newspaper ads, car and bus cards, television programs, will be reminding us of the privilege and responsibility which is ours, of attendance at our respective places of worship. We shall look into the pictured faces of children, representative of the hundreds of thousands across the land, whose future depends largely on their relation to the local church.

Shall we as Woman's Society members entering on our fall and winter program, give new thought to what our contribution of attendance, worship, and service shall be, in our own local church? "Hearts and minds and hands and voices, in our choicest melody"—some may sing to the glory of God; some teach the children and youth and adults in the church school; some serve in the countless ways that call, in every local church. Whatever the need, and whatever our particular niche, it is true for each of us, that

". . . The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!" [1]

[1] From the hymn, "Rise Up, O Men of God!" by William P. Merrill. Used by permission of *The Presbyterian Outlook*.

Chorus of the Woman's Society of Christian Service, First Methodist Church, Marion, Indiana.

Ron Macy Studio, Marion, Indiana

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

Happy students at Vashti School, Thomasville, Georgia.

VASHTI SCHOOL FIGURES

Thomasville, Georgia

We have just finished with the auditors and the report is all enclosed in a blue binding, but there are many items which cannot be put down in figures and added up, such as:

Mary Tilley of Charlotte, North Carolina, singing in the Rose Festival Beauty Pageant and reigning as Queen of the festival; Margie McDonald, a junior, winning the Kiwanis Medal for character and scholarship; the commencement address on the theme, "Reveille—or Taps?" delivered by Mrs. E. U. Robinson; Marguerita Rodriquez, a talented and lovely girl from Cuba running off with the highest honors in the eighth grade; the singing of "Count Your Many Blessings" by our little polio girl, Hazel Dinkins who had just returned from an operation; the number of girls who slipped into the Prayer Room and the new resolves they made there at the altar; the number of extra hours the teachers gave; the dresses fixed at the last minute by the housemothers; the ministry of doctors and nurses; the privilege of adopting a lovely seventeen-year-old girl from Seoul, Korea, who flew here from Pusan (through the generosity of a friend) in time to enter as a junior in high school. It takes an eternity to add up these things, and we know the greatest accomplishments of the year evaded the eyes and calculations of all save God who looks into our hearts and understands every motive.

—The Reverend Woodward Adams
Superintendent.

ARGENTINA

Home for Protestant Girls, Rosario Tala

Many people still do not realize what a Christian home means, but little by little the idea is circulating that it is necessary for each church (that is, every city church) to have a boarding home for girls or boys, for primaries, for secondary school students, and for university folks.

During Holy Week we had an evangelistic campaign, and at the end the pastor made a call for public dedication. In churches like ours, traditionally and originally Protestant, people think they are saved just because they were born in a Protestant family. Thus, they never call for public testimonies of this sort, nor do they ask for decisions. We have been teaching our girls that belonging to a Protestant family doesn't make them Christians, that it is necessary to accept Christ as their personal Savior. Easter Sunday we had the pleasure of seeing twelve of our girls go forward and promise to accept Him as their personal Savior. This was not done from mere sentimentalism.

The certain fact is that our girls have been changing slowly, and I can say that in spite of their youth (they are teen-agers) they are truly living Christian lives! When I think of that, my heart is filled with joy at having come here.

—Adelina Gonnet

CUBA

Havana

From the University Student Center, Miss Virginia Chapman, missionary of the Woman's Division of Christian Service, reports on some very interesting activities of the Wesley Foundation.

In June the group chartered one of Buenavista's busses and went to a nearby beach for a campfire program based on Negro spirituals. One of the students prepared the program and directed a quartet.

In the spring the drama commit-

ee presented "The Terrible Meek." Iow they are working toward aving a Drama Caravan to visit n the local churches.

The committee on missions has een in charge of the Thursday vening services at the church at Iartin Perez. One of the students reaches there each week and helps n the Sunday school. Others help n visitation.

Iantanzas

The Evangelical Seminary of heology, operated as an inter-enominational institution, recently raduated a class of eleven. The roup was composed of several ationalities, having three students rom Venezuela and two from olombia.

At the same time that these were eceiving degrees in Cuba, Dr. lfonso Rodriquez, president of the eminary, was also graduating, re-eiving his doctor's degree in the-logy from Princeton University. He is the first Latin American to eceive a doctor's degree from rinceton.

HOLLYWOOD COMMUNITY HOUSE

Hazleton, Pennsylvania

"There is a real thrill in worn-ut swing hooks—big, thick, strong netal, worn through to the break-ng point! That takes hours of mo-ion and tons of weight, the ecstasy f children's play hours retold. Hollywood Community House de-erves outside spotlights or some llumination so that happiness can xtend to later hours. . . .

"A kindergarten excursion in-luded a visit to eighty new lambs nd, of course, their mothers. Hun-lreds of tent caterpillars lost their ives that day. The children de-ighted to find something legitimate o stamp out! In making scrap-ooks of 'helpers' we have had some omework. In later years, en-husiasm likely will not run so igh. . . .

"Going home after seeing many ire engines and ladder trucks, we eard a piping voice: 'I wish I had ladder that would go up and up

Informal games in the library at Hollywood Community House, Hazleton, Pennsylvania.

and UP into the sky.' Asked why, he said, 'So I could see God.' A boy beside him expressed dissent. 'Why not?' 'Because God is a spirit and you don't have to go high in the sky to find Him—He is everywhere!' . . .

"Everyone who sees the Doll Library is enthusiastic and interested. There are fifty-two unbreakable dolls with their personal wardrobes and personalized shoe boxes to transport them from one 'mother' to another."

These are glimpses into a few of the activities of the worker at Hollywood Community House, a one-room building in what is known in mining communities as a "patch town," Hazleton. The program includes children of all ages and their mothers. Because bus service is infrequent and expensive, the station wagon provided by the Woman's Division of Christian Service is used by the worker to take members to and from all the activities. It also responds to many such appeals as, "Mrs. P. says she'll take one of the kittens I was going to drown if you'll take it over to her." "Can you stop just long enough to hear Anthony play the 'Ave Maria' on his accordion?"

Over a dozen nationalities are represented in the community and many customs link with old-country tradition. According to Mrs. Edith Roher Schmeer, the worker, "Helping each individual to feel God within and let Him have control of all of life is our sole purpose and the pulsing, tantalizing challenge ever present."

JAPAN

Aoyama Gakuin, Tokyo

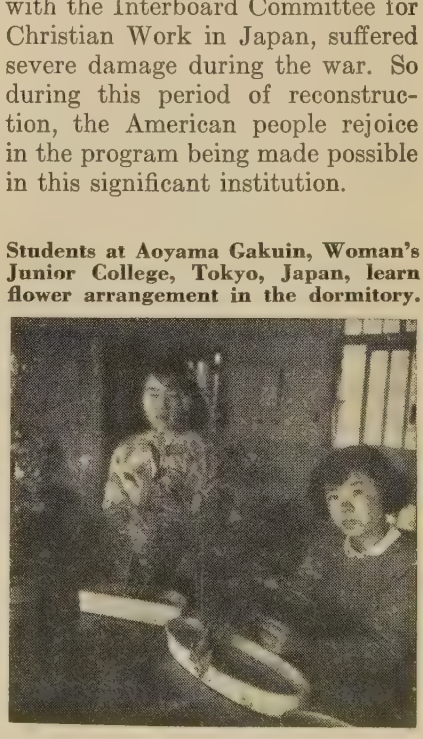
Aoyama Gakuin, Woman's Christian Junior College, has a program of advancement in many aspects. The enrollment in 1955 has been 9,521. There has been a remarkable change in the college's Literature Department in its ratio between boys and girls, which now is narrowed down to nearly two to one.

The primary school is erecting a new two-storied concrete building with twenty-five rooms, to be completed in 1958 or 1959. The first steps of the project now under construction will include five rooms —a laboratory, a cooking room, a music room, and two classrooms.

Early in May a completely modern junior high school library was dedicated.

Aoyama Gakuin, sponsored jointly by the Division of World Missions and the Woman's Division of Christian Service in cooperation with the Interboard Committee for Christian Work in Japan, suffered severe damage during the war. So during this period of reconstruction, the American people rejoice in the program being made possible in this significant institution.

Students at Aoyama Gakuin, Woman's Junior College, Tokyo, Japan, learn flower arrangement in the dormitory.



PROGRESS NOTED IN THE UNITED CHRISTIAN CHURCH OF JAPAN

The year 1956 marks the 100th anniversary of the beginning of evangelism by Protestant churches in Japan. But only fourteen years have elapsed since the organization of the United Christian Church of Japan (UCCJ) in June 1941.

However, the progress of the church is indicated in the following report:

Number of churches	1,152
Number of missionary institutions	291
Total	1,443
Number of regular pastors	975
Number of assistant pastors	349
Total	1,324
Number of missionaries	401
Number of devotees	156,076
Number of Sunday schools	1,799
Number of Sunday school pupils	11,207
Kindergartens operated by the UCCJ	309
Nurseries operated by the UCCJ	137

"MAY I BE THE LEADER?"

Nashville, Tennessee

Settlement houses and community centers usually have a game room. Bethlehem Center reports that "their game room is open twenty-two hours each week after school and in the evening. Designed to serve children and adults, the game room provides informal free play experiences under adult guidance. Here individuals are able to meet new friends, share experiences, and learn to work and play together. Many individuals have their first contact with the center through this opportunity for informal play."

Often a youngster, who shies away from joining a club or group, drops into a game room where little participation is expected. After getting acquainted or acquiring a sense of belonging, this child often seeks membership in a group.

New Orleans, Louisiana

"A game-room leader has an excellent opportunity to observe, to listen, as well as to check out games and interest the children," writes a worker from St. Mark's Community Center. "I have been greatly interested in observing one of the younger girls, Sally. She is quite an artist. She uses her imagination by working out color schemes that most older girls wouldn't think of. And she doesn't always work by herself. She is friendly and interested in what is going on. It is satisfying to watch her now and compare her with the girl she used to be. She has come a long way.

"I'll never forget the first time I saw Sally. It was in the primary department at play camp last yea She was frightened and crying. Th leader asked her to participate i a game we were about to play, bu she could not be persuaded. Fo days she sat on the sidelines, watch ing the fun with wistful eyes. Be fore play camp was over, howeve she had begun to come out of he shell a little and was playing wit others. Helping her was a task we worth the effort.

"One day this spring, Sally ra up to her leader and asked to lea the game being planned. Truly re markable to those who knew h last year!"

Informal sing in a game room at St. Mark's Community Center, New Orlean Louisiana.

SUMATRA

Call for District Workers in Indonesia

In Sumatra, there are about sixty Batak churches spread over a distance of approximately 250 miles. The need for new missionaries to do general district work is very urgent. At present there is not even a Bible woman in this area, and only one woman missionary who has the language.

The position of a district worker has many requirements. It includes pioneering ability in organizing the work of women, holding Woman's Society of Christian Service mee ings in the local churches, plannin training institutes for women on a levels—local, district, and confe ence—and preparing materials tha the women can use. It requir knowledge in how to strengthe the Christian home, how to enliv the youth work and the Sunda schools. It is also very helpful the missionary has nurse trainin

With the need so desperate, it a challenge to the church in Ame ica to discover and train dedicat workers to fill these gaps in t Christian witness among the Bata of Indonesia.

MALAYA

A Thousand Attend Mass Evangelistic Meeting in Singapore

The Methodist churches in Singapore have recently tried a venture in evangelism in the Serangoon Gardens, a new housing area.

For this mass meeting of a thousand people the audio-visual van of the Malayan Christian Council was used. Being equipped with loud speakers, the leaders were able to sing, preach, and to show a religious film effectively. The service was in two dialects of Chinese, in English, and in Malay. Out of this diverse congregation there were sixty people who signed cards indicating their desire to study the Christian message further. They are now under instruction at Peya Lebar Methodist Church.

Miss Mabel Ruth Nowlin, missionary of the Woman's Division of Christian Service, in reporting this new venture in evangelism states that there are many more opportunities of this nature if only there were enough leaders to implement them.

Bible Correspondence Courses Are Popular

Trinity Theological College in Singapore has had success in offering a correspondence course. This institution operated by the Division of Foreign Missions and the Woman's Division of Christian Service in cooperation with the Anglicans and the English Presbyterians recently held a unique graduation service for two hundred students throughout Malaya who had completed the course. There were only twenty students able to attend the graduation, but the others had their certificates mailed to them.

The wide range of people who were included in the class is indicated by the fact that the oldest person enrolled was a seventy-year-old retired architect, and the youngest was a thirteen-year-old girl. These correspondence courses are very popular with the Malayan people, because they help to satisfy the Christian's deep hunger for more knowledge of the Bible.

NEW CHAPEL DEDICATED

San Francisco, California

A quiet place of meditation and worship has been set apart at Gum Moon Residence Hall. Within the past year, a beautiful chapel has been dedicated. It is the outgrowth of the desire, planning, and gifts of the board, staff, and girls of Gum Moon and the generous contributions of many friends.

The Philippine mahogany altar is a memorial to Mrs. J. E. Piatt, who was connected with the Chinese work in San Francisco for many years. It was given by members of her family and the Woman's Society of Christian Service of Trinity Church, Berkeley. The cross and candlesticks are a memorial to Mrs. Isabella Walton, a former staff member. These were given by former and present Gum Moon girls and staff. The lectern Bible also is a gift from Gum Moon girls. Funds for the lectern, carpet, bookcase, and screen were provided by the Woman's Society and the Wesleyan Service Guild of the California-Nevada Conference. The Gum Moon girls gave their 1953 Thank Offering Fund which helped to install soft amber glass in the windows and provide the blue draw drapes and the altar curtain.

Besides the regular weekly worship service held in the chapel, the vesper service committee and a prayer group meet here, as well as occasional Woman's Society and Guild groups of surrounding churches.

Dedication of the new chapel at Gum Moon Residence Hall, San Francisco, California.

Kem Lee Studio

Worshipers who enter the chapel sense the significance of the spiritual setting, and it is believed that this place of meditation is making a difference in the individual and family life of Gum Moon.

Methodist Prints

Miss Ethel L. Whiting

INDIA

All India Treasurer of Woman's Division Retires

Forty-four years ago Miss Ethel L. Whiting sailed to India to begin her career as a missionary of The Methodist Church. During these fruitful years she has served the church in a number of capacities, teaching in girls' high schools in Calcutta and Kanpur, and for the past twenty years serving as central treasurer of the Woman's Division of Christian Service. She has been an important member of many committees, boards, and conferences, and has traveled extensively throughout India.

It was through her leadership that the *Manual for National Workers* was developed, and a revision of the constitution of the Woman's Society of Christian Service was made.

Miss Whiting, a native of Nebraska, received an A.B. degree from Nebraska Wesleyan University and an M.A. in education from the University of Nebraska.

In a resolution of the Executive Board of The Methodist Church in Southern Asia, a tribute was paid Miss Whiting that fitly sums up her outstanding contribution during the forty-four years of service:

"She is a woman of faith and courage, fearless and fair in criticism always made with love and without personal prejudice.

"The Church in India loves Miss Whiting for her deep devotion and love for India and her people, especially women, for the dedication of herself and her great talents and abilities to the services of God and His people."

Friends in America welcome her home and look forward to having her share her knowledge and understanding of India.

AFRICA

News From Nyadiri

By MILDRED TAYLOR

The wonderful sense of unity and harmony which we feel among our African and missionary staff at Nyadiri, Salisbury, Southern Rhodesia, this year must be a result of prayers of Christians in America. We had a marvelous staff prayer meeting recently with everybody giving testimonies of thanksgiving! And some of our Africans can make theirs so dramatic! Our African builder said he was thankful that every time he felt the spirit movin' he wanted to pray, so we sang that Negro spiritual together "Everytime I feel de spirit movin' in my heart I will pray." One teacher said he was thankful that God had given him the work of being a potter, molding his pupils who are the clay into beautiful and useful pots.

One of our trained African nurses was so thankful that God had helped her to be successful in realizing her dreams of childhood, that of being a nurse. She said God's blessing reminded her of a chorus which said that, "He took my tattered garments and gave me a robe of pure white." I wasn't sure just how she meant it for, of course, the nurses here do wear white. I believe, however, that she was definitely thinking of the new cleansing of the heart which she had experienced.

I have had a most heart-rending time in having to send away so many pupils because of our overflowing classrooms. So night and day I would go over our 450 to 500 names of pupils trying to decide who the least worthy were in character and scholastic ability, planning to send them first. Then by the time I finally decided, with the help of the African staff, which pupils appeared the least deserving, I began to feel that probably these least deserving needed the most help after all!

When we were able to reach some decisions about who should go, many would plead for hours for another chance to stay, saying very pathetically, "But what shall we do and where shall we go, Mufundisi? We are your children!" Then I'd begin to feel that they really were my children; therefore there just had to be a way to keep them all!

I would walk into the classroom looking for empty corners, but the walls seemed to be bulging, many pupils hanging out the windows. So I would start again trying to discipline myself to be firm and send them away, since necessity required it and as it was the only sensible thing to do! Such ordeals continued until we finally got rid of fifty.

We were beginning to relax a little when a stream of parents started coming, weeping on my shoulder over their children who had been sent away and who just must have a chance to learn. Well, it was just too much to have these pitiful, ragged, hard-working parents with their sobs and tales of woe. Then the painful process started again of pushing out others so as to take some back. Although letters are still coming from disappointed relatives, at last the school is beginning to run normally. You can easily understand why we need more missionaries.

PHILIPPINES

Review of Youth Activities During the Past Year

March, April, May—

Young people participated in Summer Service Projects and thus witnessed to their Christian faith by caravaning, as hospital aides, in the Journalism Workshop, and in work camps.

September—

A Student Christian Movement Rally in Manila with the theme, "Great Is Our Fellowship" brought over five hundred students together.

October—

Since the Second Regional (Luzon) Conference of the Student Christian Movement with its emphasis on Bible study was held, several groups and individuals in the Manila area have begun a systematic study of the Bible.

New missionaries of the Woman's Division who attended the New and Furloughed Missionaries Conference in June at Greencastle, Indiana. *Left to right:* front row—Misses Ruth Stewart, Geneva Morris, Marcella Mathys, Vivian Gledhill, Lucy Dail; second row—Misses Anna Givens, Mary Bozeman, Martha Meek, Marie McLain, Dorothy O'Neal; third row—Misses Elizabeth Clark, Lillian Wallace, Dana Tyson.

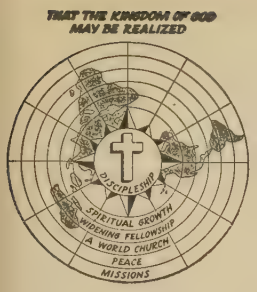


CHART AND COMPASS

ORGANIZATION AND PROMOTION

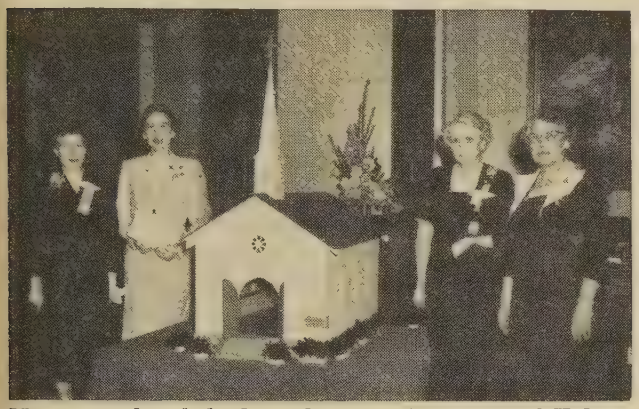
MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD; TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

Power and Fellowship—A WORLD CHRISTIAN CHURCH



Miniature church built at the annual meeting of Holston Conference Woman's Society.

BELIEVING that a World Church and the local church are inseparable, and recognizing our first loyalty as Woman's Society members to be to the church, two conferences related Goal Three —A World Church—to the year's work, at their annual meetings. HOLSTON CONFERENCE built the miniature church pictured here—the foundation, walls, roof, windows, and other necessary parts being put in place as the conference officers gave their reports of the work thus symbolized. Their conference theme was "The Church for you doth wait."

KENTUCKY CONFERENCE used the theme "Builders," likewise stressing the church as the object of our first loyalty. Their service, in part, was as follows, each officer presenting her work as indicated:

LEADER: . . . First in importance in any building is the foundation, and just as the foundation is of supreme importance to a church, our foundation, as represented by our program, is of supreme importance to our Woman's Society.

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon."

(I Corinthians 3:10)

(*Vice-president* gives her report.)

"So build we the wall; and all the wall was joined together . . . for the people had a mind to work." (Nehemiah 4:6)

(*Secretaries—Christian Social Relations and Local Church Activities, Student Work, Youth Work, Children's Work, Supply Work,* and *Status of Women*—give their reports.)

The door is the entrance to any structure. Christ is the door of our faith. There is no advance in knowledge except through Him. Jesus said, "I am the door." Our door is missionary education.

(*Secretary of Missionary Education and Service* gives her report.)

What is a house or a church without windows? Windows are for letting in light. At the creation, God said "Let there be light."

(*Secretary of Literature and Publications* gives her report.)

The word "roof" means to bring together as a whole, to cover or to encompass. Just as the roof of a building or church brings the whole together, so does the work of the secretary of Promotion.

(*Secretary of Promotion* and *Secretary of Wesleyan Service Guild give their reports.*)

"The church should have a tapering spire
To lead men's thoughts from earth to heaven."

Just as the whole structure of the church points toward its spire, so the whole program of our Woman's Society of Christian Service culminates in and points toward recruitment.

(*Secretary of Missionary Personnel* gives her report.)

And so we have built our church. We have included all the necessary parts of the church's physical structure. The greatest part, however, has yet to be added—the very heart of our church, the heart of the Woman's Society. Without spiritual emphasis neither can exist. This is symbolized in the cross.

(*Secretary of Spiritual Life* gives her report.)

Jesus came to build—the Kingdom of God. Will He have the human material to build with? Let us never forget that while we are building the church and the Woman's Society of Christian Service, we also are building ourselves:

"What kind of church would this church be
If every member were just like me?"

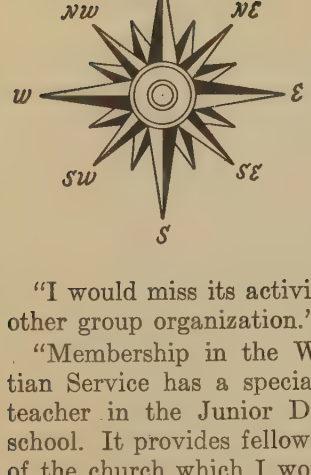
(Prepared by MRS. NANCYBELLE M. GLASS, Secretary of Promotion, Kentucky Conference)

RATE YOURSELF

MIDWAY IN THE WOMAN'S SOCIETY YEAR, WE CHECK OUR PROGRESS

	Yes	No
I. SPIRITUAL GROWTH		
1. Our worship services at monthly meetings have been thoughtfully planned and presented.		
2. We have one or more active prayer groups, and have given the Fellowship of Intercession added emphasis.		
3. We have observed the Week of Prayer and Self-Denial through prayer and giving.		
4. We have cooperated in the program of the Commission on Membership and Evangelism of our church.		
II. WIDENING FELLOWSHIP		
1. We have changed our circle membership, to expand acquaintance.		
2. We have used the Fifteenth Anniversary as a preparation for farther-reaching service.		
3. We have offered the women of our church increased opportunity for expression of their abilities in Christian service.		
4. We have more women thoughtfully reading The Methodist Woman and World Outlook than there were a year ago.		
III. A WORLD CHURCH		
1. We are giving more spiritual support to our Woman's Division work and workers, through use of the *Prayer Calendar.*		
2. Our Society has cooperated in such interdenominational activities as: Vacation Church School—Released Time Religious Education—observance of World Community Day.		
3. There is better understanding of the meaning of "ecumenical," as related to the local church.		
4. The symbol of the World Council of Churches has been shown and interpreted in our local church. (See July-August, 1955, issue of The Methodist Woman, page 24.)		
IV. PEACE		
1. We have planned to use the study, "To Combine Our Efforts for Lasting Peace."		
2. We have helped present mission studies and opportunities for Christian service to our children and youth.		

	Yes	No
3. We have recognized U.N. Day, and interpreted the U.N. to groups or individuals.		
4. We have given constructive thought to our responsibility for implementing the action of the Supreme Court (May, 1954) on the matter of Segregation		
V. MISSIONS		
1. We have used the Program Book and Worship Booklet as a basis for our monthly programs.		
2. We have used the study "Indian Americans" and/or the church-wide study, "Methodism in Southern Asia."		
3. We have used the Widening Fellowship treasure chests to increase knowledge of, and giving to, the work of the Woman's Division.		
4. We have had representation at our Conference Summer School, and/or District Educational Seminar.		
VI. DISCIPLESHIP		
We are growing in our understanding of what Christian Discipleship means to us as individuals.		
GENERAL GOALS		
1. We have sent reports to district officers on time.		
2. We have conducted some form of Leadership Training.		
3. We have given opportunity for our representatives at district, subdistrict, and conference meetings to share their experiences.		
4. We have a better understanding of the over-all work of the Woman's Society of Christian Service.		
OTHER LOCAL GOALS FOR 1955-1956		
1.		
2.		
3.		
4.		
5.		



FROM ALL POINTS OF THE *Compass*

Letters came telling "What Membership in the Woman's Society of Christian Service Means to Me." A few excerpts are given here.

"I would miss its activities more than that of any other group organization."

"Membership in the Woman's Society of Christian Service has a special significance to me, as a teacher in the Junior Department of our Sunday school. It provides fellowship with the other women of the church which I would miss otherwise, by not being able to belong to the Adult Sunday School Class. It also provides spiritual inspiration which a Sunday-school teacher needs in an unlimited amount."

"I can never thank the women enough for their part during the past few years in transforming my trend of thought from negative to positive."

"I have never seen so many friendly, happy, alive women. . . . We smile because we feel secure and *needed.*"

"It seems to me my membership is a selfish thing, for I realize what I give to the Woman's Society of Christian Service is returned to me in much greater quantities. So next year I shall put more of me into my prayers, service, and gifts."

"I found a chance to develop talents that I didn't even know I had."

"It has helped both my husband and me to be better citizens because of all the information made available through the Department of Christian Social Relations. . . . He has a concern which many men do not share."

"I have continued my community work during the past four years while I've been vice-president and president of our Woman's Society. Both my P.T.A. Council and Woman's Club work have prospered. Because I've learned the Christian way of dealing with people, I've become a happier and more complete person."

"We make friends such as we could never know outside the church."

"If I should ever have to move to a distant state, I need not worry—for there, too, will be a Woman's Society of Christian Service to welcome me, and a little groove where I may continue in the great work."

"The knowledge that one is sharing with thousands of other women in the bringing of Christ's kingdom to earth is the greatest happiness one can have."

"The Society does not take the place of church membership or church attendance, but it does provide the way by which I can exercise those impelling forces set in motion by the uplift and inspiration which affiliation with The Methodist Church brings."

"I heartily recommend that every local member attend district and conference meetings. This is where I became wholly dedicated to the cause of our organization."

"Each year as I sign my pledge card and promise my prayers, my service, and my gifts, I like to add in my mind another promise—'My presence' at all local meetings if at all possible."

"After thirty years in one church (in Massachusetts) we moved to Ohio. Two of my first callers were the president and vice-president of the Woman's Society of Christian Service. Woman's Society women in Ohio are doing the same work as Massachusetts women."

"World travel without leaving home."

"Greater appreciation of our Christian heritage which we should never take for *granted,* but always for *gratitude.*"

"Being a member of the Woman's Society of Christian Service means to me the light in a hungry child's eyes at the sight of food, the eagerness in people's faces as they hear of Christ, or the look of gratefulness on a diseased person's face when a doctor helps."

"When I read THE METHODIST WOMAN and WORLD OUTLOOK, I know what my sisters in the Woman's Society of Christian Service are doing all over the world; and in our Program Book and Week of Prayer material, I enjoy knowing that more than one million women are studying the same subject at the same time."

"Having attended the conference and district meetings, seminars, workshops, where the work has been carefully presented, I feel that my five years as a member of this great organization have been the best years of my life."

"My life's happiest moments are the ones spent in the work of the Woman's Society of Christian Service."

"Helping to bring peace to this world—directly through our work with the United Nations, and our missionary work; indirectly, by learning to work with each other."

"I know now that we cannot be concerned merely with our own little group and our own petty selves but we must reach out to all parts of the world."

"Poor health prevented me from being a missionary as I longed to be, but the opportunity humbly to serve and give in this glorious work fills that desire. Now I can sing the missionary songs without having such a heavy heart; my prayers and my money are going where I cannot go!"

"I know that although I am only one, I am serving not only in my local church but all over the world."

Information and Action

Dear Friends:

"THE question of our times is whether mankind under God can find the will and the wisdom to use the means for peace to make of the Atomic Era an age of peace."

These words are taken from the World Order Sunday Message which was read from thousands of Protestant and Orthodox pulpits on October 23, 1955. This message commemorates the Tenth Anniversary of the founding of United Nations, but of even greater importance it defines the hopes and goals of Christians for a peaceful world. The month of November offers another opportunity for catching hold of the "handles" at our disposal to stimulate new interest in ways to peace. Methodist women have many resources at hand. Even the smallest local Society or Guild can find its place in this process of working for "the things that belong unto peace." A few suggestions are listed below:

1. Every Woman's Society and Wesleyan Service Guild can cooperate in the observance of World Community Day on November 4. This *day* is sponsored in many communities by *United Church Women.* In other places where there are no Councils of Church Women, the observance will have to be initiated by *some* denominational group. If your community does not have a World Community Day Program in 1955, why not begin now to plan for one in 1956?

2. Plans for months ahead are probably already under way in many churches for the study "To Combine Our Efforts for Lasting Peace." To enlist the cooperation of the pastor in making this study church-wide is important. Working for peace is the job of the whole church. Order the text, study guide, and other materials from Literature Headquarters.

Keep in mind also that the study "The Christian Mission in a Revolutionary World" offers one of the greatest resources and challenges to Christians at work for lasting peace.

3. During the months ahead much emphasis will be placed on "understanding our world." Workshops for leaders will be held across the country during the next eight months. Following these key workshops it is hoped that local Societies and Guilds across the nation will study and discuss the resources for "understanding our world," and set in motion an action program for world peace that will be felt to the ends of the earth.

4. There are two *special* filmstrips now available that can be used for special programs and discussion of our task as Christians working for peace. One is entitled "No Longer Strangers" and the other "To Live Together as Good Neighbors." The purchase price of *each* is $4.00. (They are *not* for rental!) Available from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

5. You will want to secure copies of the new pamphlet on *immigration* problems in our nation. It is entitled *I Lift My Lamp,** price 20 cents. Why not secure several copies and make them available through your local church for general reading before having discussion groups or a church-wide forum on "What We as Christians Can Do"? The next session of the 84th Congress will convene in January. Our immigration policies should be reviewed and new laws enacted. Our voices will be heard!

A second important leaflet is entitled "You *ARE* There,"* price 5 cents; 12 for 35 cents. This leaflet describes our cooperative church channels to United Nations and other international avenues to world peace. These channels are through the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.

6. It has become increasingly important for Christian women to generate a climate for greater understanding of United Nations as our best political hope for peace. A new tool for helping to understand the causes of attacks on United Nations is now available in the form of a "rumor clinic" filmstrip (one frame). Available from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y., price 50 cents.

7. The next three pages of this issue of THE METHODIST WOMAN will focus our attention on progress being made in achieving "human rights" for our children and youth. This information may well be a valuable resource as you plan your observance of Human Rights Day, December 10.

In connection with this observance, your attention is also called to the suggestions in the July-

August issue of THE METHODIST WOMAN.

This urgent message to Methodist women can close with no more fitting words than these recorded ten years ago by the churches of our nation: "There is no substitute for the *will to peace* and justice." *God help us to have the will and the courage to act!*

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDEL
ETHEL L. WATKINS

NOTE: *The Five Year Supplement to States Laws on Race and Color** is now available, price $2.00. Why not place copies in your church library, your public library, and/or your high-school library?

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

FIVE YEARS' PROGRESS IN MEETING THE NEEDS OF CHILDREN AND YOUTH

A Check List for Your Community

Five years ago citizens of the United States with particular responsibility for or interest in children met in the Fifth National "White House Conference," to survey the current needs of children and map a plan for meeting these needs which would provide the guideposts for the next ten years. Half of that decade is now past and it is well to take stock of the progress that we have covered and decide what remains to be done. The major focus of this conference was the furthering of healthy personality development in children and youth. In discussing this development it was, of course, recognized that the social and economic conditions under which the child or youth lives play an important part in the development of a healthy personality. The recommendations of the conference cover, therefore, a wide range of factors, each of which is important in the whole process of child development. The most important recommendations might be divided into these groups:

- Regard for their individual worth and sensitive respect for their feelings, from all who touch their lives.
- Loving care and guidance from mothers and fathers, who have a sense of the privilege and responsibility which parenthood involves, and who have confidence in their own capacity to rear a child.
- A secure home that is free from want and dread of want, and provides all family members with a satisfying physical, aesthetic, social, and spiritual environment.
- A community whose citizens are dedicated to establishing the values and practices that make life meaningful and abundant for children of all colors, creeds, and customs, and to cooperating in an endeavor to express these values and practices in daily living.

PLEDGE TO CHILDREN

TO YOU, our children, who hold within you our most cherished hopes, we, the members of the Midcentury White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience cooperative living.

We will help you develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect.

SO MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

• Full access to health, educational, recreational, social, and religious services and programs, directed toward the well-being of all they serve.

• Concern on the part of all citizens for all children.

• Devotion to the pursuit of knowledge and the wide application of that which is known.

As we look at the nation as a whole, some progress toward the achievement of particular goals suggested under each of these headings can be seen. For instance, recommendation number 17 in the section of the Findings related to "Furthering Healthy Personality Development Through the Family, the Church, the School, and Other Social Institutions" reads "That racial segregation in education be abolished." No one can question the fact that these five years have seen progress in this direction. The Supreme Court decision of May 17, 1954, declaring segregation unconstitutional, did much to push this forward. In seven states (Arkansas, Delaware, Kentucky, Missouri, New Mexico, Oklahoma, and West Virginia, and the District of Columbia) some sort of steps toward general desegregation have been taken. In four others (Texas, North Carolina, Tennessee, and Florida), many areas have begun the process of integration in schools. Only six states (Alabama, Georgia, Louisiana, Mississippi, South Carolina, and Virginia) have delayed action toward the goal. Almost without exception there are some signs of progress in these six states. However, the process needs to be speeded up and individual efforts to see that this is accomplished should not be relaxed. In all these areas the National Association for the Advancement of Colored People reports that as of May, 1955, "nearly 250,000 Negro and white children were attending classes peaceably together in 500 elementary and secondary schools which until last year had been for the exclusive use of boys and girls of one race or the other."

On almost every one of the goals listed some progress has been made but by and large it has been spotty and not great enough to have significance. In an age moving forward at an atomic pace, the forces dealing with these important needs of our children and youth are still moving at a pace best suited to conditions long past.

Writing in *Children* for July-August, 1955, Dr. Martha M. Eliot, Chief of the U. S. Children's Bureau, says:

". . . the country has been reaping the harvest of its wartime upheavals in high divorce rates—with their corollary of broken homes for children—and an almost steadily increasing incidence of violence and lawlessness among teen-agers, the babies and toddlers of those wartime days of family uprootings and separations. Moreover, many of the strains and upheavals of those war years have failed to disappear. New 'defense communities' have sprung up around atomic installations, duplicating many of the living problems posed by the one-time war-impact communities. Post-adolescents are still leaving home and school for the Armed Forces. Young wives still follow their husbands from camp to camp and even across the seas. Employment among mothers of young children has remained high. Child labor has not entirely disappeared, especially in bowling alleys and on industrialized farms. Childbirth among unmarried women and girls is as prevalent as ever. Professional services are still handicapped by severe personnel shortages. . . .

"In spite of the push given to better services for children during the past 20 years, cold figures betray the existence of gaping chasms of unmet need."

Obviously there has been unsatisfactory progress in two of the areas considered most important by the Conference—providing "a well-rounded comprehensive housing and community development program" and adequate schools with "further Federal aid to be provided to the states for educational services, in tax-supported public schools, without federal control, to help equalize educational opportunity."

Much housing and many schools have been built. The needs of great groups, particularly minorities and those in middle income groups for housing suitable to their income and adequate for good family living have not been met. Also, school building is still hampered by inadequate finances and understanding in the community, and inadequate salaries are at many places increasing the difficulty of finding enough teachers.

What Can My Community Do?

As a first step, use the following check list to judge progress in your community. This is a project for a number of organizations. Include as many as possible and be sure that special care is taken to include those groups which may not be accustomed to meeting with the others and, in some instances, not even sure of their welcome. The Committees on Christian Social Relations in Woman's Societies and Guilds may well act as the group to stimulate interest in this study. The secretary of Children's Work and the secretary of Youth Work will have valuable contributions to make as they work on the committee.

Five Years of Progress in Helping Our Children

1. Has a program to secure more understanding of children on the part of those who deal with them been set up?

2. Are family counseling services and parent education available? If the community is too small to make this practical, are arrangements made to use facilities available elsewhere in the county?

3. Is adequate housing available for all citizens on an integrated basis?

4. Do the schools have adequate facilities and teachers available on an integrated basis?

5. Are the courts dealing with children equipped with "judges qualified in the law and with an understanding of social and psychological factors" and a qualified probation staff?

6. Are the standards covering the employment of youth in all occupations (minimum age and wages,

hours of work, night work, protection from hazardous occupations and provisions for workmen's compensation, moral conditions) adequate and adequately enforced?

7. Are the best health services available to children on a basis for which parents can afford to pay?

8. Have the churches and synagogues made adequate provisions for offering all the children "all possible opportunities to develop . . . faith in God"? [1]

9. Are there adequate facilities to meet recreation needs of all children and youth on an integrated basis?

10. Are the resources for radio and television being adequately used in a constructive program for children and youth? Note that commercial stations reserve some time for public service projects, and there are television channels reserved for noncommercial educational television stations.

11. Are provisions made for young people to "participate vitally in community activities and planning, in order that they may have early preparation and experience for leadership?"

The second step will be to survey your findings and decide where more work is needed. If you have answered a number of these questions in the negative, it may be a good idea to establish priorities and divide the work that needs to be done over several years. A thorough program in one area will be better than insubstantial work in all of them. The following suggestions may prove helpful.

If integration in your schools is a major problem, you may wish to follow these suggestions which are in line with the established policy of the Woman's Division.

a. Arrange for small groups of parents representing all major racial groups in the district to meet, get acquainted, and discuss steps to be taken.

One valuable resource to use as background for these discussions will be as many as possible factual stories of the way in which desegregation has been accomplished in other places. Two important sources of these stories are:

Desegregation in the Baltimore Schools, Maryland Commission on Interracial Problems, 719 St. Paul Street, Baltimore 2, Maryland.

The *Southern School News,* Southern Education Reporting Service, P.O. Box 6156, Acklen Station, Nashville, Tennessee. Subscription $2.00 a year.

b. If there seems to be a possibility that competent Negro teachers may lose their jobs in the process of integration, get to know them and discuss ways of preventing loss to the community of valuable skills.

If your school facilities are not adequate, find out why. In many communities, a new factor reaching the limit of legal bonding has begun to complicate the situation. Why not a workshop on "Our Schools and the Tax Structure," to which all groups in town as well as city and state school authorities are invited to contribute expenses and suggestions?

If you find that there are not creative opportunities available for young people to learn how to become a responsible unit in the community with opportunities to share in making and carrying out community plans, you might suggest that a month be set aside as "Youth Month." At that time young people might have opportunities for discussion in panels at various organizations ranging from the Council, the School Board, the Recreation Commission, Official Board (or its equivalent) in churches, boards of local institutions such as community centers, and the executive bodies of many voluntary organizations. Out of these presentations of the point of view and needs of youth might come some plans for places where they could share responsibility. The month might be climaxed by a community meeting where organizations presented creative ideas that they had developed for youth participation in a responsible way in their work. A certificate of award might be issued by the mayor of the town to the group having the best idea to present. This might well become an annual procedure.

If the answer to question 10 is negative, you probably do not have an inter-organization committee on mass communication. Such a committee has proved very useful in many communities, both in arranging for additional educational TV and radio programs for youth and adults and in making provision for good movie showings for children at special times. Such committees have even been able to exert influence to secure better movie programs at regular showings when they could prove that they represented a large segment of community taste. Such a committee may also find opportunities for arranging for locally produced programs on radio and television. For suggestions about such programs related to the U.N., see "Information and Action" pages of THE METHODIST WOMAN for October. Similar procedures can be used for educational programs on other subjects. Your answers to the progress report will supply you with clues as to subjects that need to be presented in your town. Do not forget that there are also excellent commercial films on many of these subjects which your theater managers may be willing to get, if he is assured of a good audience.

[1] All quotations are from "Conference Platform" Proceedings of Midcentury White House Conference.

WORSHIP SERVICE FOR USE ON CHRISTMAS DAY

A brief service written especially for use in the home on Christmas Day, with every member of the family taking part, has been prepared by the Department of the Christian Family, Board of Education. This is the ninth year this service has been produced. In 1954 more than 600,000 copies were ordered.

Consisting of Scripture, poems and Christmas carols, this four-page leaflet has as its cover page a beautiful four-color picture of the Nativity scene. Parents and Christian leaders will welcome this service as an opportunity for a more Christian observance of Christmas in the home.

Order early. 30 cents per dozen, $2.00 per hundred from the Service Department, Methodist Board of Education, Box 871, Nashville, Tennessee.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN OF THE MONTH

Ward W. Wells

Mrs. J. R. Prator

Mrs. J. R. Prator spent most of her life in Arkansas until she went as a bride to Anchorage, Alaska, in 1949. Prior to her marriage, she was head of the Commercial Department in the Pine Bluff Senior High School. She had been a member of the Wesleyan Service Guild for six years, serving as president of the First Church Guild in Pine Bluff for one term.

In Anchorage, she is a member of the First Methodist Church, teaches in the Commerce Department of the high school, and is the secretary of the Wesleyan Service Guild of the Alaska Mission Conference. She also serves on the Official Board, the Commission on Finance, and the Pastoral Relations Committee in the local church. She is active in teaching professional groups and is a member of Delta Kappa Gamma. She is challenged by her teaching position, for she feels that working with youth is especially interesting in Alaska, due to the fact that there are in the schools all races, colors, and creeds. In her classes she has students from many foreign countries as well as from the States.

Because of her interest in the Wesleyan Service Guild she helped to organize the Guild in Anchorage, our first Guild in Alaska, in 1952. Of the Guild she says:

"I became interested in the Guild through friends who told me of its wonderful work and the Christian fellowship which it provided. My truest and best friends are those I have met through the Guild. As to the relation of the Guild to my work, one of the key words in a Christian teacher's motto should be 'Service' and one cannot be a good Guild member without service to others. I love teaching because it is a channel through which I can work with youth. In the words of William Lyon Phelps, 'But the main aim of my happy days has been to become a good teacher. . . .' In being a good teacher, I know I am being a good Guilder."

CHRISTMAS AROUND THE WORLD

A Christmas Worship Service

By MISS FLORENCE IMLAY, *member of the Wesleyan Service Guild, Centenary Methodist Church, Lexington, Kentucky*

SCRIPTURE READING: Luke 1:26-35; 2:1-11.

HYMN: "It Came Upon the Midnight Clear."

READER: Nearly 2,000 years ago, in a little manger bed in Bethlehem, Christ, our Lord was born. He came to proclaim peace on earth and good will to all men.

This message has been told in every part of the earth, from the sunny lands of the south to the icy slopes of northern hills; from the jungles of Africa to the plains of western America; from the Orient to old European castlelands; to people of all colors—brown, black, yellow, white; to young and old, rich and poor; to the workers on the farms, in the mines, factories, and offices. Yes, the message, "Christ the King is born," has gone all around the world.

(A member places globe on table and lights large candle back of church. See picture.)

HYMN: "Hark! the Herald Angels Sing."

READER: The babe grew to boyhood and amazed the scribes with his knowledge and understanding. He grew to manhood, and in a few short years taught the principles of love, mercy, justice, and understanding that have changed the attitudes of men. No, we have not outreached the goal Christ set for us and the world, but we have gone far from the old days of bondage and slavery; the days, when in many countries women were subservient to men, were not allowed in classrooms of learning; when a child had no hope of going beyond the social class of his fathers; when emperors, kings, and queens decided how their subjects should worship. Yes, as we look down the years, the story of the Little Babe has gone far.

HYMN: "O Little Town of Bethlehem."

READER: Wherever the story of Christ has gone, Christian homes have been built—homes where there is cooperation and love for one another—homes where fathers and mothers work together to train children to love God and follow the precepts of Christ His Son; where

children are taugh to share, to give, to take responsibility, to respect the rights of others, to be tolerant, and to pray.

(A member places model of home *on table in front of first candle.)*

READER: Schools for children, Christian colleges for youth followed very soon after the establishment of Christian communities. In many lands, schools for teaching young children and older people have been the wedge for opening the door to Christ.

HYMN: "Joy to the World" *(first verse).*

(A member places model of school building *on table and lights candle.)*

READER: Christ healed the sick, and God the Father has given to men the ability to delve into science and learn to heal. So as schools have often been the door for telling the story of the newborn Babe, so too has the hospital been for healing.

(A member places model of hospital *on table and lights candle.)*

READER: Some say Christmas has become so commercialized that Christ has been left out of His birthday festival. But Christ taught friendliness. This may be the only time that we write to many friends whom we have neglected the rest of the year. So the messages and gifts we send are carrying out Christ's teachings of love and friendship.

(A member places model of post office *on table and lights candle.)*

READER: Christ taught justice and love for fellow men. Christian business men and women have found that justice and understanding must be the basis for employment. In justice, long hours for working, child labor, and slave wages are not in keeping with Christ's teachings.

(A member places model of business house *on table and lights candle.)*

READER: Politics often have been the work of the physically strong or of the maneuvering politician or country for power. Slowly it is changing. In our local, state, national, and international governments we can sometimes see the example of Christ's teachings at work. We can sing with joy that we have lived to see a beginning of nations trying to settle difficulties peacefully. With chaplains in our Congress, cabinet meetings opening with prayer, a prayer chapel in the United Nations Building, we can say we are making progress.

Floyd Joseph

Completed worship setting used in the service, "Christmas Around the World," at Centenary Methodist Church, Lexington, Kentucky.

HYMN: "Joy to the World" *(fourth verse).*

READER: Yes, it is nearly 2,000 years since Jesus was born in Bethlehem. His message has been told hundreds of thousands of times in all countries and climes. Through His church the star of hope is shining toward a world of peace.

(A member plugs cord into socket lighting church.)

HYMN: "O Come, All Ye Faithful."

GUILD SPECIAL INTEREST

Il Maten Dispensary, Algeria, North Africa

Guild members are continually asking for added information on our Special Interests. Miss Ruth Lawrence, executive secretary of work in Africa and Europe, has provided this interesting article on our work at Il Maten. Interspersed with her own remarks are excerpts from reports and letters from workers at the dispensary.

FROM THE REPORT OF MR. PAUL BRES:

"Let us make clear first of all the location of Il Maten for those who have no concrete information on it:

"We do not live in the desert, but rather in a mountainous area near the sea where there is rain in abundance and thick vegetation. Il Maten (Green Pastures) is situated about twenty-five miles from the port city of Bougie on the north slope of the Suman River Valley. The station is situated in a recess on the mountain slopes at an altitude of 1,275 feet in the middle of a forest of scattered gray-green olive trees. The olive tree is the king of the region; often imposing, somber, venerable, gnarled, it is the symbol of the whole area as well as its richest resource.

"We are well situated in the middle of three Kabyle villages: Zoubia is perched above us on a huge rock

formation; Il Maten and Omras, twin villages down the slope, are in the form of a crescent above us. In five minutes you can be in the middle of any of these villages. They are typical, the houses being built of stone one right next to the other to better protect them from intrusion. Many of the men of the villages live in Paris or in Algiers in an effort to gain their sustenance for the family. These people are a white population of Mediterranean extraction. They are vigorous, sober, and have a strong patriarchal tribal spirit which recalls vividly the episodes of the Old Testament.

"When in 1888 the Rev. and Mrs. Thomas Hocarts were sent out by The Methodist Church of France and had settled on one of the colonial farms of the region in the middle of the vineyards of the valley, they quickly lifted their eyes to the Kabyle villages perched on the flanks of the mountain slopes above them. Providentially, they were able to acquire a location perfectly situated in the middle of these villages, which became in time a municipal center as the government school and town hall were placed at its side. It was then that the Hocarts, the pioneers of Il Maten, because of their consecration—the gift of themselves in entirety—gained the confidence of the Kabyles, founded a dispensary and started solid, Biblical instruction among the villages. Upon this foundation their successors coming from France and Switzerland saw the church begin to flower. Artisan work developed—wood, iron, olive-oil production, and carpetmaking. The station was animated with Kabyles.

"After the war of 1914-1918 the small Methodist Church of France, at the end of her resources, asked her powerful church in America to help at Il Maten. The aid came, and soon there was an annex to the station at Sidi-Aich, an important administrative and commercial center. The government gave authorization for a school for girls on the station, but difficulties after the war cut drastically both the budget and the personnel. A pitiful few in number held on in the breach and worked bravely until the arrival of reinforcement in 1947. For twenty years it was only the Woman's Division that was able to maintain workers there.

"Thank God we are again well staffed and full of hope. The realizations in the form of equipment during the past few years have been such that we are classed as one of the best-equipped stations in all of North Africa. We are glad to report that we have many faithful friends among the Kabyles."

NOTES FROM MISS LAURA CHEVRIN'S REPORTS:

"Mr. Howard, the first missionary at Il Maten, began medical work. This is the description of the beginning: One day a woman came to the mission with a baby having an infection of the eyes. Mrs. Howard put a few drops of medicine in the baby's eyes and the day after he was much better, so other women also came for medicines, and the medical work began to answer the urgent need of the Kabyles."

Miss Chevrin herself went to Il Maten in 1925 to open a school for the mountain girls. Miss Cecile Annen from Switzerland was then in charge of the dispensary and held Biblical classes at the mission and in two villages. At that time the dispensary was open only one day a week. Miss Chevrin saw the great need for nurses in Il Maten and prepared herself to help with the medical work. In 1930 Miss Annen became ill and had to return to Switzerland. Then Miss Chevrin became responsible for the dispensary as well as for the school.

In time Miss Martha Robinson and Dr. Glora Wysner came to help develop the work at Il Maten. In 1936 a French nurse, Miss Genest, came to spend a year as director of the dispensary. Then it was possible to have the dispensary open twice a week. In 1925 there had been very few calls to go into the villages to see sick people, but in time the Kabyles became more aware of their needs and of the help they could receive from the mission, and as the years passed there were more and more calls. With the medical work there was evangelistic work which developed, each visit being the opportunity to preach the gospel.

In 1938 there were four missionaries at Il Maten, but by the time the war began Miss Chevrin was left alone with Miss Choni from Switzerland. Throughout the war years Miss Chevrin with one other French helper lived in the station and continued the work of the dispensary and of the school. The men of the villages assured them that no harm would come to them, and they were able to spend those difficult years in this out-of-the-way rural station without any personal harm.

After the war, two nurses from Switzerland came to help with the dispensary and the visitation in the villages. At present there are two nurses, Miss Chevrin and Sister Emmy Gisler from Switzerland, who are entirely responsible for the dispensary. A French doctor visits the dispensary from time to time.

Many patients come from the nearby villages for medical care. In 1951 when the nurses visited one village on the other side of the valley, a blacksmith who had built a new shop offered his old shop in which to open a dispensary and hold classes for children. For some time the nurses were able to go every week. They had many patients and were asked to see sick people. In many homes of this village and surrounding villages boys and girls came every time to hear the gospel stories. Since then three other villages have asked for dispensaries and that classes be held for children. Until now it has not been possible to answer these appeals.

(Continued in the December issue)

RECENT ARRIVALS FROM—

India: **Miss Ava Hunt, c/o Mrs. George H. Rogers, 624 Cortez, Vista, California.**

Japan: **Misses Delores Marymee, Bladen, Nebraska; Lois Cooper, c/o Mrs. John Cosby, 702 Crescent Ave., Greenville, South Carolina; Mary Eads, 215 Jackson St., Georgetown, Kentucky.**

Philippines: **Miss Ortha M. Lane, 2411 Webb Ave., Bronx 68, New York.**

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

TO COMBINE OUR EFFORTS FOR LASTING PEACE

Teaching Plan for Course

By MRS. B. B. WEDEMEYER

THE keynote of this course is "Brotherhood" — understanding each other and developing a sense of togetherness as we seek to unite our forces for peace. We can learn to live together in a divided world if we try to understand the ideals, the motives, and the hungers of other peoples, just as we learn to live with our church people who do not think as we think. This course should be a church-wide study. If such a plan cannot be developed, perhaps the first session of the Woman's Society study might be presented at a Church Night dinner, showing the filmstrip "No Longer Strangers," thus giving the entire membership a foretaste of the course.

General Aims or Purposes for Studying This Course

1. As Christians we have a mandate to be peacemakers. If we are true to our Lord we are compelled to unite our efforts to deliver the world from the curse of war.

2. To overcome the prevalent idea that war is inevitable and that we are helpless in our desire to prevent future wars.

3. To help individuals and groups understand the factors involved in achieving lasting peace.

4. To recognize the United Nations and the World Council of Churches as two great channels through which we may work to attain peace.

5. To help the local community plan more realistic and comprehensive peace projects; to help the local church cooperate more fully with agencies striving for lasting peace.

MATERIALS:

1. Books: The TEXT and GUIDE (See pp. 22, 23 in *The Methodist Woman, June 1955.*)

***Evanston Speaks* and *Every Church and Evanston* (Order from World Council of Churches, 156 Fifth Avenue, New York 10, New York. 50 cents each.)**

***Plowshares and Pruning Hooks.* (Order from Central Promotional Office, 740 Rush Street, Chicago 11, Illinois. 50 cents.)**

***Something Is Missing* * by Arthur Goodfriend. $1.25.**

2. Magazines: All our church publications carry excellent articles on this subject.

3. Pamphlets: "Trade and Aid" and "The Stranger at Our Gate." (Order from Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y. 25 cents each.)

4. Leaflets: "Your U.N. Worked for Peace 1945-1955" (free); * "Your U.N. and You." * 5 cents; "Facts and Fallacies." * 100 for $1.00. See *Catalogue* and *Guide* for extensive list of enrichment material. Order a catalogue from United Nations Department of Information, New York, to secure U.N. charts, maps, posters, and flags.

5. Visual Aids: Filmstrips—"No Longer Strangers" and "To Live Together as Good Neighbors" (Order from Department of Christian Social Relations and Local Church Activities. Room 637, 150 Fifth Avenue, New York 11, New York. Each, $4.00 sale (no rental).

Session I—Working Together for Peace

Aim: to emphasize the urgency of working together for peace.

Introduction:

1. Show the relationship of this course to our program of Missionary Education in the Woman's Division: (a) the foresight of our leaders in the choice of pertinent courses; (b) this basic course closely tied in with both home and foreign studies; (c) values of this course as a church-wide study.

2. Timeliness of this course: (a) closely following the Second Assembly of the World Council of Churches; (b) tenth aniversary of the United Nations; (c) the Woman's Division cooperates with Methodism's Crusade for World Order; (d) world events focus attention on peace efforts—Big Four Peace Conference, Atoms for Peace meetings, and others.

3. Show filmstrip "No Longer Strangers" and discuss it.

Presentation: (a) List encouraging facts in today's world which give renewed hope and faith in the future. Public opinion is one of the strongest forces in free countries like ours. Peace is not handed down by diplomats or politicians, but will be created by studying the issues and becoming vocal on them.

(b) Briefly review sections of Chapter One of TEXT showing three concentric circles of cooperation in which we may work. Relate to these areas the six Christian convictions. (GUIDE, p. 16.)

(c) Close this session with hymn "The Hope of the World" by Georgia Harkness (THE METHODIST WOMAN, February 1955; WORLD OUTLOOK, September 1954), and a prayer of gratitude for the many agencies now dedicated to peace; for great Christian statesmen and other leaders who show deep concern for peace.

Session II—Recognizing a Sense of Social Responsibility

Aim: To help individuals understand the factors involved in achieving peace and to recognize our social responsibilities.

Presentation: 1. Use a panel for discussing the freedoms of speech, press, economic life, and conscience. (Chapter 2 of TEXT)

2. Buzz session: "How far should government extend itself into economic life?"

3. Conclude with the World Council's Charge to Christians. (See *Evanston Speaks*, pp. 46-51.)

Conclusion: Peace must begin in hearts and minds of men and women.

Devotional emphasis: Responsive Reading "Peace," *The Methodist Hymnal*, p. 635; Prayer for World Peace Sunday, *The Book of Worship for Church and Home*, p. 208.

Session III—Channels Through Which Peace May Come

Aim: To evaluate the United Nations and the World Council of Churches as significant movements toward peace.

Presentation: 1. On a large world map indicate with flags or stars the 60 nations holding membership in the U.N. With another color designate countries represented in the World Council of Churches. (Find list in *Every Church and Evanston.*)

2. Use speakers to present: (a) the development of respect for human rights; (b) technical assistance and land reform; (c) work done by WHO, UNESCO, FAO; (d) show the U.N. flip chart.

3. Close with the emphasis "The United States needs the United Nations." (TEXT, pp. 56-57, *Your U.N. Worked for You, 1954-1955**). Use devotional thoughts from *Something Is Missing.**

Session IV—The Churches and International Affairs

Aim: To emphasize the joint task of the Commission of the Churches on International Affairs.

Presentation: 1. In what areas of international life can the church speak with

(*Continued on page 43*)

The Ellis Studio

Plans being made for Student Recognition Day at Los Banos, California.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

WHAT MAKES A SUCCESSFUL STUDENT RECOGNITION DAY?

By MRS. O. R. ZENTNER, *Conference Secretary of Student Work, California-Nevada Conference*

STUDENT Recognition Day is one of the most important opportunities the church has to keep the young person aware of his responsibility to the church and of the church's interest in him. This day is one of real concern to the Woman's Society of Christian Service. The secretary of Student Work in the local Society, working with the pastor, is responsible for a successful observance. The time suggested is Sunday, January 1.

To have a successful Student Recognition Day, the secretary of Student Work must have information and inspiration followed by promotion and action. Information comes through training programs, correspondence, and study. Student secretaries should become inspired as they learn of the many ways they may help to do Student Work. Perhaps the greatest inspiration comes when the secretary observes positive changes in one of the students with whom she has been working.

Informed and inspired, the Student secretary must then promote through various departments of the church the idea that it is a vital necessity to recognize these students and their importance to the church and community. Action demands organization. The secretary works with the pastor in planning the observance, and she helps give the program much publicity so that the day will stand out in a holiday season already crowded with activities.

Last year, a church in Oregon Conference, for example, reported a very successful observance of Student Recognition Day. It was the result of careful planning. A written invitation to attend morning worship was mailed to each student, and as they arrived at the church, they were greeted by two mothers of students, ushered to their seats, and treated to a sermon appropriate to the occasion. They received individual recognition as they were introduced to the congregation. A social hour after vesper services was held in honor of the students.

A church with a small membership at Dillon, Montana, observed its Student Day last December by having all of the students conduct the entire morning service. Afterward, the students, including those in high school, were entertained at a turkey dinner. There was plenty of time for fellowship.

At Pagosa Springs, Colorado, an exceptionally able student prepared and delivered a sermon, "Fishers of Men," which was described as an outstanding piece of work.

Students took part in every phase of the service at Molalla, Oregon. One young man spoke on "Modern Education"; another used "Wesley Fellowship" as his topic. A youth choir sang an anthem, and students led the congregation in prayer.

At one of the larger churches in Portland, Oregon, the names of eighty-one students were printed in the bulletin along with a welcome to them by their church. Eleven of the young people served as ushers at the two services and four others assisted with the program.

In one of the smaller churches in the California-Nevada Conference the recognition was not confined to one day. On Saturday morning the students were invited to a breakfast in the home of a member of the Woman's Society of Christian Service. The officers of the Society, the pastor, choir director, and Methodist Youth Fellowship counselors also were invited. After the breakfast, leaders finished their planning for the following morning's service.

In the Westwood Church in Southern California-Arizona Conference, students took part in both morning services on Student Recognition Day. In addition, although not directly connected with it, students and their parents were invited to a reception following the candlelight service on Christmas Eve. Here the refreshments and decorations were in keeping with the Christmas spirit, and offered an ideal opportunity to renew acquaintance and friendship with those home from college.

A pastor in a growing community introduced the secretary of Student Work, praising her work in keeping in touch with the students away from home. Thirteen of their sixteen students attended the service and all present took part. Six of them spoke briefly on topics of their own choice, one talk in particular being noteworthy, "What College Offers to Meet the Spiritual Needs of the Student." The speaker was a student at the College of the Pacific. The service was a special challenge to those of high-school age.

Many, many more reports have come in telling of thrilling testimonials given by the students who participated in these programs. The results indicate much seeking after information and inspiration, along with work in promotion and action to that desired end—a successful Student Recognition Day in our church.

What will you do this year?

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

We Worked Together

Have you ever wished that once in your lifetime you could participate in a pioneer experiment? We were fortunate enough to have this experience as we participated in the first National Methodist Senior High Work Camp. This work camp was sponsored jointly by the Youth Department of the General Board of Education, and the Bureau of Educational Institutions of the Woman's Division of Christian Service. Miss Muriel Day, the executive secretary for this bureau, visited us during the work camp. The ten of us came from North Carolina, Pennsylvania, Colorado, Tennessee, Missouri, South Dakota, Illinois, Ohio, Oklahoma, and Iowa. We also had four young people from the Navajo Methodist Mission School in our group. We were very fortunate in having the Rev. Joseph Bell, from the Youth Department, and his wife as our directors.

After careful deliberation, the planning committee selected the Navajo Methodist Mission School in Farmington, New Mexico, as the site for this pioneer experiment. We were all pleasantly surprised on June 28, the day of our arrival, to find a beautiful campus with a lovely new dormitory where we lived during the month we were there.

"The first objective of the school," says Mr. W. P. Bass, superintendent, "is to win Navajo youth to Christ and provide them with Christian nurture during their formative years." The school's courses extend from a preschool through a state-accredited high school. It has an enrollment of about 200 pupils, a staff of 28, and a farm of 75 irrigated acres. We all felt it a real challenge to be a part of this school which represents such high standards.

Each summer there is a school of a month's duration for Indian boys and girls who are shepherds, having no opportunity for education during the school year because of their herding duties. Our work camp began the last week of the Shepherd School. We were invited to travel with the shepherds as they returned to their hogans.

We were a widely scattered group coming from many different environments. Each of us came with a different idea about the work camp and each with slightly different expectations. We were united by a common purpose of service—service to Christ, the school, and to each other. On the second day of our work camp we met as a group to decide what our purposes would be. It was then that we first blended our thoughts and ideas—the beginning of our teamwork.

Our first purpose was to carry out work projects of benefit to the school. This involved us in painting the school dining hall, picking cherries, hoeing weeds, building a garage for the school buses, helping in the school laundry, moving playground equipment, building a stone wall, cleaning up the cemetery, repairing the sidewalks, cleaning, scrubbing, and many other jobs which we felt fulfilled this purpose. We also worked at Bisti, the outpost school for pre-first through third-grade students, 35 miles south of Farmington near the border of the reservation. We spent four days there, painting several rooms, and got many thrills as we saw the results of our time, effort, and energy.

Our second purpose was to develop a group that discovers what Christian fellowship, labor, and living together means. This required the constant consideration of the group. It wasn't long, however, until we repeatedly asked, "Will it affect the group spirit?" The welfare of the group as a whole became the center of our thoughts and desires.

We decided also to become better acquainted with Indian culture. We had the privilege of visiting several Indian hogans and were even invited inside some of them. One Sunday we attended a chapel service for the shepherds and heard the sermon in Navajo. We took two trips to better understand Indian culture. One trip was to Window Rock, Arizona, the tribal headquarters of the Navajos. The other was to Mesa Verde National Park, the home of the ancient cliff dwellers. These were exciting and interesting trips.

Our fourth purpose was to grow in a vital Christian faith. We sought to achieve this through an appreciation of other cultures, personal devotional habits, vocational counsel, the development of confidence, and a sense of responsibility. We all realize that we received much more than we contributed. There were many experiences which left their imprint upon the minds and hearts of the work campers.

We sincerely hope that other Methodist senior-high youth may have the opportunity for an experience such as ours. Even greater possibilities and benefits can be derived from this experience as other youth share their interest and abilities. It was a once-in-a-lifetime experience for us, and one for which we shall always be grateful.

NOTE: This article is adapted from a report written by the work campers for *Roundtable*. Used by permission.

Children's Work

RUBY VAN HOOSER, *Secretary*

REAPARING TO TEACH MISSIONARY EMPHASIS

ITANY:

For our church which helps us to make new friends,
We thank you, God.
For our new friends, the first Americans,
We thank you, God.
For a chance to help these friends have schools, hospitals, and churches,
We thank you, God.
For the love you show to children everywhere,
We thank you, God.[1]

—Lois B. Eddy

ILMSTRIPS:

As secretaries of Children's Work and other leaders the church school assemble materials and look forard to teaching the missionary units on "Indian mericans" and "Spreading the Gospel Today," they ill want to preview the filmstrips that may be most elpful.

The following are available:

Peter Flying Eagle: In this color filmstrip for children an Indian American boy struggles to become sed to the ways of a city school, church, and neighorhood. 56 frames. Reading script. Sale, $5.00.

his boy takes the part of Peter Flying Eagle in the color lmstrip for children.

Friendship Press

Nonebah of the Navajos. This black and white filmstrip tells the story of a Navajo girl, and reveals the influence of the church among the Navajo people. 35 frames. Reading script. Sale, $3.00. Rental, $1.50.

Sunday Around the World. A color filmstrip showing children at worship in many lands. Sale, $5.00. Rental, $2.00.

These filmstrips should be ordered from The Methodist Publishing House serving your territory.

BECOMING ACQUAINTED WITH A MISSIONARY

Whether at work among the Indian Americans in the United States or spreading the Gospel in countries across the seas, it is a fascinating experience to get to know a missionary, and learn something of the work that he or she may be carrying on. Miss Emma Palm, a nurse in Sibu, Sarawak, Borneo, thus describes her activities as she takes the good news of God's love to the people there. She writes:

"Dear Friends:

"I know that many of you will be wondering if I have been lost in the jungles of Borneo. If so, you will be relieved to learn that I have just lost myself in the work here in Sarawak.

"First of all I want to tell you how very happy I am for the opportunity given me of coming here to Sarawak and having a part in starting the work of the Woman's Division of Christian Service. It has been a wonderful experience and I feel that God sent me here for a real purpose.

"I was appointed to rural health work and church work in Sungei Teku. This is a village or district about nine miles from Sibu, and mostly of Hinghwa-speaking people (Chinese). There seemed to be great need for health work and a clinic in this area because of the long distance and difficult transportation to Sibu. The only transportation for a good part of the year is by walking or by bicycle, because of the bad road and constant rains. During the time when rains are less frequent, cars can get through. I travel by bicycle one third of the way and then by the bus the rest of the way into Sibu. I spend two days in Sibu each week where I also have work to do.

"In cooperation with the government, it was decided to open a clinic at Sungei Teku. The people of Sungei Teku responded very quickly to their part

[1] From *A Primary Teacher's Guide on "Indian Americans."* Friendship Press, N. Y., 1955.

in this project. The money was raised mostly among our church people, and the clinic building was put up in just a few months. The little house is called the Sungei Teku Dispensary. I have a room and live there most of the time. It is proving a great blessing to the people of this area. Treatment and advice were given to over 2,000 patients in eight months of last year. The clinic serves both Foochow-speaking (Chinese) and Iban areas. The Ibans, who are the natives, can also be reached in their villages which are farther away. It is our hope to be able to reach the people and bring them the gospel message which they do not know.

This is the first medical work of the Methodist Mission in Sarawak. A children's clinic was opened about the same time in Sibu by the government.

Our church in Sungei Teku is opposite the clinic, about 400 feet away. We get a very beautiful view of the church from the clinic, as the church stands upon a small hill. I wish you could see the people gathering there for worship.

I am helping in the Sunday school and the Methodist Youth Fellowship and leading the choir in the church. There is a great lack of leadership in all the work here, and a wonderful opportunity for activity among the children and young people.

I want to thank you most of all for the prayers that have followed me, and for the gifts and greetings which I have received. Some of you have asked for suggestions as to how you could help in this new work, so I will mention some of our needs.

1. Supplies such as bandages, cotton, dressings, adhesive, and first-aid remedies can always be used.

2. Screening for the clinic building. In this climate we have mosquitos and many other insects.

3. A cement floor under the house, which would make it easier to keep clean.

4. Slides teaching health and hygiene, and also Bible story slides.

5. Victrola records of hymns and religious music.

Contributions to help buy these items may be sent through the local treasurer of the Woman's Society of Christian Service, marked as *Cash for Supply Work.*

Wishing God's richest blessings upon you,

EMMA M. PALM

ENJOYING THE CURRENT READING BOOKS

In the World Friendship Bulletin published in THE METHODIST WOMAN for September, 1955, there are listed the missionary units for primary and junior boys and girls for the Sunday school and additional sessions of the church school. Have *you* become familiar with the new Indian American friends whom

Friendship Pre

Through their offerings children may share in the wor that the Christian church is carrying on. From "Sunda Around the World," a color filmstrip showing childre at worship in many lands.

you will find in the reading books on this subject Have you discovered, too, some of the adventurou and often simple ways in which the gospel is bein shared with others around the world that the writer describe in *these* reading books for primary an junior children?

Boys and girls will enjoy the stories in the readin books all the more because you like them, too.

These are the books:

For Primary Children:

*The Gray Eyes Family,** by Edith J. Agnew Price, $1.25. Reading book on "Indian Americans.

*The Singing Secret,** by Elizabeth Allstrom. Pric $1.25. Reading book on "Spreading the Gospel To day."

For Juniors:

*Yakima Boy,** by Grace W. McGavran. Pric $1.25. Reading book on "Indian Americans."

*Bright Pathways,** by Esma Rideout Booth. Pric $1.25. Reading book on "Spreading the Gospel To day."

* Available from Literature Headquarters, 7820 Reading Road, C cinnati 37, Ohio; or Distributing Offices.

CALENDAR FOR SECRETARIES
NOVEMBER

Participate in Thanksgiving activities for children in the church school.

Attend district institutes on missionary education of children.

Plan with Council of Children's Workers for Christmas.

Circles

WORSHIP AND PROGRAM SUGGESTIONS

HYMN: "Lord for Tomorrow and s Needs" (*The Methodist Hymnal,* No. 314).

SCRIPTURE: Isaiah 40:25-31.

CONVERSATION ON THE SPIRITUAL LASSICS by Jeanette Struchen

SETTING: *Living room. Joan is ading when Alice enters.*

ALICE: Here is a little remembrance for you from our circle. We e glad you are feeling better. n't it good to be home instead of the strange hospital world where many problems and infirmities velop one?

JOAN: How wonderful of the omen to remember me! And ank you for coming to see me. is experience of illness has shown e many new facets of life, and I ve been anxious to talk with meone who understands. Contary to what you might think, I lt at home in the hospital. Someing seemed to pull me out of my in and self-sympathy, and give e a dawning sense that many had alked this same road and that it of the experience could come mething beautiful and lasting.

ALICE: Would you like to share e experience with me?

JOAN: Well, first I suffered all one; in all my grief I could not id any presence of God—and then rough weeks of prayerful searchg I found the wait was not in in. I would close my eyes and arch the sad horizons of my soul rough dim-lit ways, and I could e no light even when our pastor me to pray with me. I questioned m time and again. Then a radit Presence of a heartening hand armed my heart and upheld me pain. Do you understand any of hat I am saying or am I making nse at all?

ALICE: Yes, I do understand, for now realize the many levels of iritual life. While you have been ck we have been studying some the deeply spiritual classics id I know that feelings of God's esence may come to us in the same way as to St. Augustine and others who sought and found.

JOAN: Tell me some of these experiences which others have had.

ALICE: Several of those devout persons whom we are studying give steps to follow in seeking God. Through studying the *Imitation of Christ,* I learned that I must be willing to obey the spirit of goodness within, to keep myself humble, to be willing to be led, and not to be proud. Another man as he practiced the presence of God said we must first have courage and then get into the habit of talking with God. A man in our own generation, Thomas Kelly, says we must acquire a "holy obedience" to God. You see, although the steps may vary each one arrived at what you have called a radiant Presence.

JOAN: Several times I felt that I had come to the place which plane pilots call "the point of no return." I felt that I was being carried by God's grace into a wonderfully new land and yet there was nothing strange about it at all, for I know that you, too, have had the same experience. I do not want to return to the days of aloneness I felt before.

ALICE: I believe we all pass through some of the same steps as we develop our spiritual lives, but sometimes others reach a "point of no return" when they are always in familiar surroundings with Him.

JOAN: When I prayed there in my hospital bed I would say over and over again, "O Lord, lift me up within the glances of eternity and spray my spirit with light. Swing high this inner flaming fire, sweep off the dust that holds my feet, and set me near the throne of grace. In finding Thee, the search was not in vain. Amen."

ALICE: "In finding Thee, the search was not in vain." Yes, that must be the conclusion to all the seeking mankind has done since the beginning of time; the time when we first realize that we live and move and have our being in a Power greater than ourselves. But I must go before I tire you. *(Rises.)*

JOAN: Thank you for coming to talk with me, and because I may be shut in for some time, would you share your textbook and notes from the study class with me? There are so many helpful things in it for shut-ins. I will go to the door with you. *(They walk off together.)*

HYMN: "Heaven Is Here" *(The Methodist Hymnal,* No. 461.)

PRAYER: Our Father, we remember with gratitude the many tokens of Thy love. We thank Thee for opportunities to serve Thee and we pray for health and strength so that every duty and task may be gladly and faithfully performed. Give us grace to listen to Thy voice, to obey Thy precepts, and to follow Thy guiding. Amen.

PROGRAM SUGGESTIONS:

A. Indian Americans: November is a good month to present this subject, linking it to the Thanksgiving theme for roll call. Plan a luncheon meeting using recipes found on page 40.

Brief symposiums on needs and problems of Indian Americans and what the Woman's Division is doing. Resource Material: June, pages 10-13; September, page 18; October, page 8; November, 4, 5; plus picture section, October issue of *World Outlook.*

B. The World Council of Churches: 1. Give background through questions and answers. See "People Ask Me," by Mrs. Frank G. Brooks, page 8; 2. Review articles by Dorothy McConnell in November issue of *World Outlook*— "Cooperation of Men and Women in the Church" and "The Church in the World."

C. Conversation on Women are People. Ask two or three women to prepare a skit using material on page 41 of July-August issue; pages 15-16 of September; page 43 this issue.

D. General Quiz

1. **"We receive to give." Whose motto?**
2. **Locate the Navajo reservation.**
3. **Religion in American life. Explain.**
4. **A job for the whole church. Explain.**
5. **Urgent need for new workers. Where?**
6. **A minority report on what?**
7. **Bible correspondence course. Explain.**
8. **Cooperation among competitors. Where?**
9. **Internationalized missionary service. Explain.**
10. **Student Recognition Day. When?**

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

HOW TO MAKE YOUR DOLLARS DO DOUBLE DUTY

IN literature, as in love, it is astonishing to see what is chosen by others.

Eight Do-Mores

Do more than exist—Live
Do more than touch—Feel
Do more than look—Observe
Do more than read—Absorb
Do more than hear—Listen
Do more than listen—Understand
Do more than think—Ponder
Do more than talk—Say something

The *something* we want to say is that you can make your Christmas dollars do double duty.

Now is the time to send your Christmas gift subscriptions for THE METHODIST WOMAN, $1.00; WORLD OUTLOOK, $1.50; or a combination gift for the entire family at $2.30. Not only will you have the joy of remembering friends, but they will *live* and *feel* the marvelous truth of firsthand experiences upon the mission field.

Do you really look at the needs of your friends at this significant season? Do you observe that those whose reading needs are met by helpful spiritual material are fortified for any vicissitude? Why not give to such a friend *An Introduction to Five Spiritual Classics* * (65 cents), or any of the supplementary material listed in the *Catalogue* on page thirteen.

Each friend would delight in the privilege of strengthening the life of the missionaries by purposeful daily prayer. The *Prayer Calendar* * makes this possible. The new calendar will be ready by December 1; it begins with January and includes all of the calendar year of 1956. (50 cents)

Is the president or past president of your Woman's Society on your Christmas list? You may well observe that a few dollars will do double duty as you give her a Pin of the Emblem of the Woman's Society of Christian Service,* gold on sterling $1.50, or a Past President's Pin,* solid gold $6.00. How will these dollars do double duty? By the appreciation your friend will feel and the fact that as others look at it, they will observe this insignia which represents membership in the largest woman's organization in the world and significant service rendered as the president of such an organization.

Has your Woman's Society or Guild meant much to you? What lovelier way to make dollars do double duty than to present a *Membership Record Book* * to the organization? There is one for the Woman's Society of Christian Service and one for the Wesleyan Service Guild ($1.00 each). Also a wonderful value for Christmas is Eloise Woolever's *Declaring His Glory* * (75 cents), which would be a valuable asset for the library of any Woman's Society or Guild, since it tells of all the work of the Woman's Division.

Children are always delighted recipients of our Christmas dollars. Make their eyes shine by a gift of *The Gray Eyes Family*,* which is the story of a Navajo boy on the reservation and the influence of the church in his life. This book is for a primary child. ($1.25)

For the junior in your life, give *Yakima Boy*,* which is the story of two Indian boys who accept the Christian way. ($1.25)

The intermediate friend will delight in *The Birdsong Boys*,* which is packed with action, as is *The Turquoise Horse*.* (Each $1.25)

For older young friends *Doors Toward the Sunrise* * points out the activities that young Indians and non-Indians carry out today, as they face new situations. ($1.25)

And so, as we live, feel, and observe, we will absorb, listen, understand, and ponder and say something for the cause of missions around the world.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Double Duty Idea

Mrs. Floyd M. Gorgen, secretary of Literature and Publications of the Fairview Woman's Society, Central City, Nebraska, sends the following:

"During our November meeting at the Fairview Methodist Church I presented a skit entitled 'Through Our Window.' I took a storm window and curtained it with a window ruffle, placed it in the center of our stage flanked on each side by our stage curtain. When our president asked if the secretary of Literature and Publications had an announcement to make, I nodded my head Yes and Mrs. Warren Marsh, taking her cue, went to the stage where she began peering out the window exclaiming all the time about the beauty of it all and wondering what it might be. She called Mrs. Carroll Johnston, our secretary of Children's Work, to join her and see what she could determine by looking out the window. Mrs. Johnston immediately exclaimed that she saw a huge, bright, shiny star which could represent only one thing—the children of our church, and she gave her report on our Halloween UNICEF program.

"Then Mrs. Marsh called Mrs. Ivan King, our Status of Women secretary, to join her at the window to tell what she saw. Mrs. King saw an even bigger, brighter, more shiny star which represented the women of our church who showed 'excellent' in voting, and she reported on how many offices of our

hurch board are filled by women. Then Mrs. Marsh called Mrs. Tom Shull, our secretary of Student Work, to join her, and Mrs. Shull saw an even bigger, brighter, more shiny star, which represented the youth of our church. She gave an inspiring report with birthdays of some of our youth.

"Then Mrs. Marsh called me, Mrs. Gorgen, our Literature and Publications secretary, to join her and I began to weep and wail as I saw only a huge, black, awful cloud through the window, which represented the women of our Society who claim to be well read, but who couldn't be because we have no further increase in subscriptions to our magazines, mainly THE METHODIST WOMAN. How could they even pretend to be Methodist women when they didn't have copies of THE METHODIST WOMAN in their homes? I gave quite a sales talk with the cooperation of Mrs. Marsh, and received six new subscriptions to THE METHODIST WOMAN, some for Christmas gifts to secret sisters. The skit was most helpful and entertaining, and our president was pleased because she received four officers' reports at the same time."

School in Virgin Islands Grows

By BETTY THOMPSON

NOW in its third year, the Methodist day school at St. Croix, one of the United States' Virgin Islands, has trained many children of the Puerto Ricans who have found work in this island sixty miles from the coast of Puerto Rico.

"The minister Nazario Santiago and his wife Hilda from Puerto Rica worked diligently for a better church and school which are the two aspects of our mission. One cannot operate without the other," says Virginia Curtis of Winchester, Kentucky, teacher at the George O. Robinson School. She recently spent several months in the St. Croix school, an outpost extension of the Robinson School operated by the Woman's Division of Christian Service.

"Through the daily contact of the minister with his parishioners as he transports children to the school, he has improved church attendance," says Miss Curtis, who went to Puerto Rico in 1952 as a three-year-term missionary. "Many have become interested in the school through his influence. We in turn assist him by transporting some of the people to church and a closer fellowship has resulted."

Puerto Ricans on St. Croix work in the sugar industry. A Methodist church was organized there under the Rev. Zenon Cruz in 1951 after many people left Vieques Island for employment on St. Croix. Population of St. Croix is estimated at 12,000, with one-half of the people recent arrivals from Puerto Rico.

St. Croix has been under seven different flags including the flag of Spain after Columbus' discovery of the island on his second voyage in 1493. The British, Dutch, French, and Danish have been in possession of the Virgin Islands, which were purchased by the United States in 1917.

The purpose of the Methodist day school is to teach English to the Puerto Rican children, so they will be able to enter public schools which are conducted exclusively in English. Thus far no provision has been made to meet this problem in public schools.

Teachers at the St. Croix school are Auracilla Parrilla, a Puerto Rican graduate of Robinson School, and Miss Erna Elliott of Cleveland, Ohio. While Miss Elliott was ill, Miss Curtis substituted for her.

"We find the children speak Spanish and learn to read and write in English, but the church-school materials used are in Spanish, creating another problem," said Miss Curtis. "To see our people eager for a church and to know it is filling a place in their lives, as it does for all of us, is most challenging."

RECIPES *Collected by* MRS. PAUL DEATS, JR.

Introduce the study course "INDIAN AMERICANS" by having a typical Indian Dinner, using the Kiowa recipes given below.

KIOWA MENU (INDIAN AMERICAN)

Beef Onion Soup
Corn and Pumpkin
Wild Grape Dumplings
Fry Bread
Tea or Water (Water is of special significance to Indians)

BEEF ONION SOUP

1½ lb. stew meat
1 medium sized onion
1 cup cooked rice
Enough water to cover meat

Place stew meat in sauce pan, add water and onion that has been chopped in not too small pieces. Cook together until tender. Then add cooked rice and let simmer together until the meat is well done. Season to taste.

CORN AND PUMPKIN

4 cups pumpkin
2 cups whole kernel corn (yellow)
1 tbsp. butter

Cook pumpkin until done. Drain and place in bowl, add drained corn to pumpkin, and mix well. Add 1 tablespoon of butter, and sweeten to taste. Place desired amount on a lettuce leaf, and serve.

WILD GRAPE DUMPLINGS

3 cups diluted grape juice
1 cup sugar (1½ cups sugar for wild grapes)

Combine in saucepan and let it stand while mixing the following:

1 tbsp. shortening
1½ cups flour
1 tsp. baking powder
2 tbsp. sugar (more if desired)

Add enough water to make a soft dough. Drop by spoonfuls in boiling grape juice, and cook about 10 minutes. Serve cold or hot.

FRY BREAD

2¼ cups flour
3 tsp. baking powder (level)
½ tsp. salt
¾ cup or more sweet milk
2 cups shortening for frying

Sift dry ingredients together in bowl. Pour in milk and mix. Knead the dough for 2 or 3 minutes. Add sufficient flour to prevent sticking to hands. Roll out ½-inch thick on bread board, and cut in any size desired. Let rise about 25 minutes on board.

Heat 2 cups of shortening in skillet. Drop bread by pieces into hot fat. Fry to golden brown without puncturing. Serve while hot.

These Kiowa Indian recipes were contributed by Mrs. Hattie Tsoodle of Route 3, Carnegie, Oklahoma, in the class "Indian Americans," at Mt. Sequoyah, Fayetteville, Arkansas, June 21-28, 1955.

CHINA

SPRING ROLLS

Dough

For 5	*For 50*	*Ingredients*
3	30	eggs
2 cups	20 cups	flour
1¼ cups	12½ cups	water

Beat eggs, stir in water and flour gradually. Beat well. Spread like a *thin* big pancake over full-size greased griddle, raising edges as it cooks. Remove from griddle and lay each "pancake" on plate by itself.

Filling

1 cup	10 cups	bean sprouts
½ cup	5 cups	pork or chicken, shredded
1 tbsp.	10 tbsp.	mushrooms
⅓ cup	3⅓ cups	bamboo shoots
2 tblsp.	10 tblsp.	soy sauce
		Salt to taste.

Shred meat, mushrooms, and bamboo shoots. Add rest of ingredients and fry all together. Spread mixture over each pancake, roll up, cut in about three-inch lengths. Then fry in deep fat until brown. (May need to) hold them together with toothpicks during frying.

Recipe submitted by Miss Henrietta B. Rossiter, formerly at Gamewell Middle School for girls in Peking, China.

HAWAII

CHICKEN AND TARO LEAVES IN COCONUT MILK

(This recipe substitutes spinach for taro leaves and packaged coconut for fresh coconut.)

For 6	*For 50*
2 pounds	16 pounds chicken
2 pounds	16 pounds spinach
½ teaspoon	5 tablespoons salt
3 tablespoons	1½ cups melted butter
1 cup	8 cups shredded packaged coconut
½ cup	4 cups milk
Boiling water	

Cut chicken into small pieces and fry in butter until brown. Add salt and pour boiling water over the chicken until half covered. Simmer until chicken is tender.

Cook spinach until just tender and still green.

Combine coconut and milk, soak for 15 minutes, and simmer 10 minutes. Drain through several thicknesses of cheesecloth.

Drain chicken, add to spinach, and add the coconut milk. Simmer mixture for 3 to 5 minutes. Serve hot.

(Coconut thus left may be used in puddings or cookies.)

Recipe from Miss Frances L. Taylor, former director of Susannah Wesley Home, Honolulu, Hawaii.

INDIA

DHAL RICE

For 5	*For 50*	*Ingredients*
2 cups	8 lbs.	rice
1 cup	4 lbs.	dried peas
1 tsp.	3 tblsp.	cloves
1½ tsp.	5 tblsp.	cinnamon bark broken into small pieces
¼ cup	1 lb.	shortening
1	10	large onions
		Salt to taste

Half cook the dried peas. Soak rice in equal amount of water as rice.

Fry onions until browned a little. Add spices and fry until all is a rich brown. Add the half-cooked peas and rice with water. Salt to taste. Cook until rice and beans are done.

Serve with pickles (or chutney) and fruit.

Recipe from Miss Frances Johnson, principal of Vanita Vidyalaya and Watson Primary School, Belgaum, B.P., India.

IN MEMORIAM

Miss Johanna M. Baur, ninety-three ears of age, died suddenly Thursday, ugust 4, 1955, at the Bethesda Dea- oness Rest Home, Cincinnati, Ohio. liss Baur suffered a heart attack everal months ago but recovered suf- ciently to enjoy the quiet life of the ome until her death.

Miss Baur was one of the seven ounders of the German Methodist eaconess Home and Bethesda Hos- ital, Cincinnati. She entered deacon- ss work at the Elizabeth Gamble eaconess Home and Christ Hospital, incinnati, in 1891 and the German lotherhouse at the time of its found- ng in 1896. She was retired in 1919.

Deaconess Hazel A. Bulifant, on eave for study, died in the Maryland eneral Hospital, Baltimore, Mary- and, August 20, 1955. Miss Bulifant as enrolled at the University of Mary- and and did some teaching at the ospital.

Miss Bulifant, a graduate of the ormer Scarritt Bible and Training chool when it was located in Kansas ity, Missouri, and the Army School f Nursing, Washington, D. C., in 928, was a member of the staff at ibley Memorial Hospital, Washington, or three years, and at Freeman linic and Newark Hospital, El Paso, exas, for four years. She also served t Homer Toberman Settlement, Los ngeles, California, and at St. Mark's ommunity Center, New Orleans, ouisiana. Funeral services were held t her home, Hampton, Virginia.

Miss Bertha E. Deen, aged eighty- even, a graduate of the New York eaconess Training School and the eaconess Hospital School of Nursing, oston, in 1902, died July 24, 1955. iss Deen served the major portion f her years of service as a deaconess n Jersey City, New Jersey, and Jack- onville, Florida. She was superintend- nt of Brewster Hospital, Jacksonville, rom 1918-1929. Miss Deen was re- ired in 1936 and resided at Bancroft- aylor Rest Home, Ocean Grove, New ersey.

Miss Harriet Fink, aged 93, died at he home of her sister, Mrs. Clara L. obson, Boaz, Alabama, July 27, 955. Miss Fink served as a home issionary under the Woman's Home issionary Society of the former ethodist Episcopal Church at Re- ecca McClesky Hall, Boaz, Alabama.

Miss Nellie E. M. Rapp suffered a troke a year ago and was confined o Bethesda Hospital, Cincinnati, un- il her death August 7, 1955. Miss app was a graduate of Dorcas In- titute, 1920 and Bethesda Hospital, incinnati, 1922. She served as su- ervisor in several different depart- ents of the hospital from 1922 until he time of her illness. Miss Rapp as fifty-eight years of age.

Miss Anna Neiderheiser was born in Washington County, Iowa, October 6, 868. At the age of seventeen she taught in rural schools; at eighteen, she conducted a business of her own and later served as bookkeeper for a chain of lumber firms. Miss Neiderheiser entered Fisk Bible and Training School, Kansas City, Kansas (now National College for Christian Workers, Kansas City, Missouri) in September, 1900, and was graduated in June, 1902. She served as secretary of the Training School until November when she was made superintendent.

In December, 1904, the Training School moved to the present location in Kansas City, Missouri. It was under her able leadership that Fisk Hall, Schoelkopff Hall, and the Kansas Building were erected on the campus. In May, 1925, the honorary degree of Doctor of Pedagogy was conferred upon her by Kansas Wesleyan University and she was elected to Pi Gamma Mu (National Social Science Honorary Society) in 1930.

Following Miss Neiderheiser's retirement in 1939, she was elected president of the Alumnae Association and hostess-manager of the newly opened alumnae headquarters, "Beth Haven." In 1940 she was made corresponding secretary and continued in that office until her death. Miss Neiderheiser was editor of the *Kansas City Deaconess*, now *World Horizons* from 1908-1951. Beth Haven was closed when Dr. Neiderheiser changed her residence to Robincroft Rest Home, Pasadena, California. Following a lingering illness, Miss Neiderheiser passed away on September 6, 1955, at Robincroft Rest Home.

Miss Josephine V. Liers, aged seventy-nine, entered into her rest on July 1, 1955, at the Good Samaritan Hospital, Waukon, Iowa. Miss Liers gave thirty-two years of devoted service to her beloved India in Central Provinces Conference.

Miss Liers was born December 29, 1875, in Elkadar, Iowa. Graduating from the Upper Iowa University at Fayette, she went to India as a missionary of the Woman's Foreign Missionary Society in 1907. After retiring in 1940, she and her sister lived with their aging mother until she passed away. Later they moved from the little farm into the small town of Clayton.

Miss Ethel McCaughan was born in Des Moines, Iowa, December 13, 1886, but lived most of her childhood in Durango, Mexico. She was graduated from Scarritt Bible Training School, then located in Kansas City, Missouri, in 1913, and commissioned in 1915. Appointed to Mexico, she could not go there immediately because of the revolution, so until 1918 she was assigned to work in the United States.

In 1926 she received a Bachelor of Science degree from Peabody College, Nashville, Tennessee. Her appointments included service at Centro Cristiano, Monterrey, and Chihuahua.

Miss McCaughan retired in 1938 because of ill health. Her last days were spent in Durango, Mexico, where she died July 22, 1955.

PROGRAM AID

BUZZ SESSION . . .

A buzz session is a popular group practice which enables leaders to get full discussion and participation by members in an informal atmosphere of free and friendly give and take. It is simple, fun, and based on the best concepts of leadership. It puts responsibility for leading on group members, and helps leaders to get a full opinion from a large audience quickly so that, if it is desired, the groups can take action on the thinking of everyone present. It provides an opportunity for the timid to participate freely, and is a practical method for groups as large as 200 or 300 persons.

For creating a friendly, cooperative atmosphere, a buzz session is unexcelled as a group method. It is virtually unfailing in its appeal to the group, and in drawing every person into active participation.

Since buzz sessions are also known as the "66" method, a term derived from the fact that the group divides itself into units of six each, which deliberate for six minutes, the method for conducting them is appropriately divided into six steps. Before begining a buzz session the leader should explain the step-by-step sequence to the group.

1. Members count off in groups of six.

2. At a given signal each group of six goes into a huddle with a simple shift of their chairs so that they face each other. Each group quickly elects its own leader.

3. The leader then puts a question for discussion so worded that it cannot be answered by Yes or No. Such questions open with the words: who, where, what, when, or how. This step is very important.

4. At the end of a five-minute discussion, the timekeeper signals that one minute remains for each unit to summarize what they wish the group leader to report.

5. Each group reports in turn.

6. General discussion follows for agreement of the whole group for action.

Peace Through the United Nations

A PAGEANT

By RACHEL S. WATERS

Why not try creative pageantry? This pageant may be presented just as it is written. However, the author suggests that it be used as a framework for a study of the United Nations and the creation of a longer and more complete presentation. Assign the various parts to group members, each of whom will find additional material about the agency she represents and will lengthen or recreate her part, as she wishes. Other parts may be added, if desired.

Setting: Blue drapes for background with white U.N. cut-out symbols on them. Large world globe which can be lighted in the center of the stage.

UNITED NATIONS *(wearing blue gown with cut-out symbols):* The peace of the world is tied in with human rights, because it is the lack of these rights that brings about revolution and war. The U.N. is in a most strategic position to promote human rights and unite the nations of the world in true brotherhood. Tonight we shall bring you a glimpse of some of the means and agencies through which the U.N. works.

DOCUMENT OF HUMAN RIGHTS *(wearing black gown with scroll):* The Universal Declaration of Human Rights was enacted in the U.N. in 1948. It deals with the rights of all the peoples of the world. In the opening words the Declaration affirms that "recognition of the inherent dignity and the inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world." There are thirty articles in the Declaration concerning many different kinds of rights in the fields of personal liberties, law, religion, education, business, properties, et cetera.

DISARMAMENT COMMISSION *(wearing flowing white gown of Peace):* The job of this commission is to bring us safe disarmament and the control of atomic energy for peaceful purposes only. Functioning under the Security Council, it is to prepare proposals for an overall treaty on the regulation, limitation, and balanced reduction of all armed forces and all armaments.

TECHNICAL ASSISTANCE *(wearing Indian sari):* One of the big pieces of work in technical assistance has been done in India. Experts in agriculture are teaching the people how to make the soil productive and to raise good crops. This will raise the standard of living in India and help save the country from Communistic invasion.

Various types of technical assistance have been promoted in many countries, such as health, education, agriculture, communications, industry, and political administration. The number of countries pledging to this program has increased from 65 in 1952 to 71 in 1954, and the total pledges have risen from $18,797,232 in 1952 to $24,284,522 in 1954. However, this increase is still not sufficient to meet the world's need for technical assistance.

FAO *(wearing overalls; carrying hoe and an armful of wheat):* The purpose of the Food and Agricultural Organization is to increase the world's food supply. Better seed, the introduction of the garden hoe as a substitute for hand weeding, and the clearing of swamp land and the elimination of malaria have resulted in more food for hungry people. In the past year the increase in food production growth has outstripped population growth by over 2 per cent in Europe, and in Africa and in the Far East by over 1 per cent.

UNICEF *(poor child with a loaf of bread):* The U.N. Children's Fund is now a permanent organization. However, we still refer to it by its original initials, UNICEF, because these letters, painted on trucks and milk cans, have become familiar around the world. O child believed them to be the En lish word for truck, and anoth thought they were the word for co Each year the results of UNICE work are more heartening. A ye ago UNICEF was cooperating wi 75 countries on child projects. T day aid is going to 88 nations.

One way we can help locally by using the UNICEF trick or tre project on Halloween. Through the traditional goblin night has b come a "trick or treat for all t world's children," as the form mischief-makers collect money f the U.N. Children's Fund.

WHO *(wearing nurse's costume* In cooperation with other agenc and member governments of t U.N., the World Health Organiz tion has brought such diseases malaria, syphilis, trachoma, plagu and yellow fever definitely und control. During the past year WH has assisted 74 countries and te ritories in 330 major health pro ects. The action against contagio diseases has been enlarged, with major infections now being succes fully combated.

UNESCO *(wearing Latin-Ame ican costume):* The United Natio Educational, Scientific, and C tural Organization has a 12-ye plan to establish a world netwo of six production and traini centers, in which workers in fund mental education will be train and samples of teaching materi will be developed. The first su center was opened in 1951 Parzcuaro in Mexico, with 100 st dents from fifteen Latin-Americ countries. Tremendous strides ha been made in wiping out illitera in various parts of the world, wi the idea of teaching children su an understanding of other natio that conflicts and misunderstandi will be impossible.

MEDITATION ROOM: *(weari*

purple gown): The Meditation Room was completed and ready for use on October 14, 1952, at the opening of the Seventh General Assembly. Here men and women of many races, nationalities, and religious backgrounds seek individually and in groups the spiritual resources that must be the foundation of all constructive efforts for human rights and peace. United prayer will clarify our common needs and help us win the goal.

(The characters as they have spoken have lined up across the platform. Now they all gather in a tableau around the globe of the world, which may be lighted. Floodlights should spot the tableau.)

UNITED NATIONS: The United Nations works to build a world where the causes that breed wars—poverty, hunger, diseases, oppression, and lack of full human dignity—will cease to exist.

SOLO: "One World." (Words by John W. Bratton, music by Geoffrey O'Hara.)

Resource Materials:

A Christian's Primer of the United Nations.

Actions for Peace, by Marie and Louis Zocca.

You Hold the Key to Human Rights, by Sonya F. Kaufer and Ethel C. Phillips.

Your United Nations Worked for Peace in 1953-54 (also *Your United Nations Worked for Peace in 1952-53,* and *1951-52*).

AAUN News.

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A Review of the 1952 Record

TWENTY memorials were considered by the Committee on Ministry for the 1952 General Conference on the subject of clergy rights for women. Total membership of the committee, 87; number present when report was acted upon, 74; majority report: nonconcurrance; number voting for adoption of report, 56; number voting against the adoption, 16; number not voting, 2.

Clergy rights for women was not discussed until May 7, the closing day of General Conference which means everyone was tired and hurried. In presenting the majority report of nonconcurrance, the chairman of the Committee on Ministry, Dr. Oscar T. Olson of Cleveland, Ohio, stated: "Women in the Methodist Church have full, complete ordination rights and may exercise full clerical rights as ministers. They do not have the privelege of becoming members in full connection in the Annual Conference."

A Minority Report signed by nine delegates, including Mrs. R. M. White of Virginia, was presented by Dr. James Chubb of Nebraska. He said in part:

Many of our distinguished young women are feeling the call to preach. That is our fault; we have been talking about that and they have responded to the call of the Lord.

They are eminently qualified, have met the educational requirements. Many of our conferences admit that women are rendering distinctive service. Perhaps it is time for this conference to act decisively in spite of the practical difficulties that when we have young women of unusual ability who have been tested and tried and are every way qualified, this conference should . . . give them equality with the men. . . . We can't solve it (the problem) until we face it and make it possible for women to become members in full.

Mr. Louis Spillman of Virginia also lifted his voice in defense of the Minority Report. He said:

Fear has no place in the Church of God. Fear has no place among Methodists. By adoption of this forward-looking suggestion, we abandon one of our fears, the fear that man's prerogative as the minister of and or God may be usurped by a woman.

What manner of men are we? What is the quality of our Christianity? Does man monopolize the call to preach? To live a daily Christian example? To inspire service to God? To guide and direct the spiritual fulfillment of the lives of those who cry out for peace and security offered in the church of Jesus Christ? Does man monopolize the wisdom and ability to give administrative leadership in our local churches?

We all know the answer to these questions is a resounding, "No." We cannot believe that the fears born and nurtured in our hearts, in the hearts of man, are shared in the heart of God.

We are presumptuous indeed to deny the right to serve God in every way to any individual equipped spiritually to serve God. We are wrong to accentuate our mortal fears.

This resolution does not weaken or alter the high standards required of those who would enter the ministry of The Methodist Church. It simply recognizes women—God bless them!—as possessing spiritual maturity."

Missionary Education

(*Continued from page 32*)

wisdom and authority? Base discussion on *Every Church and Evanston,* pp. 32-33; *Plowshares,* Part II; and the TEXT, Chapters IV, V.

2. Discuss the five basic assumptions in the TEXT, p. 62. (See *Evanston Speaks,* p. 38.)

3. Outline a plan for a church-wide or community-wide peace project. See "Study and Action, 1955-1956" * and suggestions in the GUIDE, p. 25. Decide on specific outgrowth of study.

Conclusions: 1. The achievement of world peace is a long-term procedure which may not be realized in our lifetime.

2. We must begin right where we are in our own hearts, homes, churches, communities, and nation—breaking down prejudices, learning to put ourselves in the place of others, developing tolerance, understanding of others, and appreciation for all of God's peoples.

3. We must awaken half-hearted Christians from their complacency and challenge them with the urgency of the peace effort.

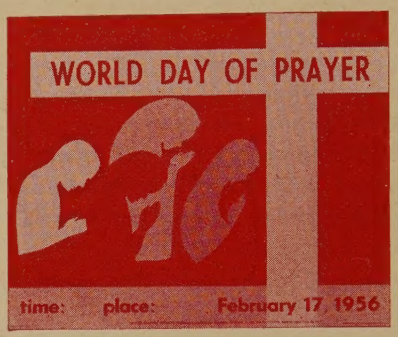
* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 17, 1956

Theme: "One flock, one shepherd." John 10:16

Worship Service. The service this year comes from Cook Christian Training School for Indian American leaders, at Phoenix, Arizona. The theme is reverently expressed in the simple faith of their poetic prayers, and the responses are memorable. The service is planned without a speaker, though one can be used, and periods for silent prayer are provided. 5 cents each; 100 for $4.00.



Call to Prayer. This leaflet, with its special prayer, is popularly used as an invitation to come to worship, and is distributed to hospitals, homes for elderly people, shut-ins, etc. (Sold only by the hundred.) 30 cents per hundred.

Children's Service. This service features alternate responses for boys and girls, a brief story, and well-known hymns. 5 cents each; 100 for $3.75.

A Guide for Leaders. Plans for advance preparation, promotion, and program development. 15 cents each.

Poster. A symbolic illustration of the four races of mankind at prayer. Size, 14 by 17 inches. 10 cents each.

"Thy Will Be Done." Dramatic presentation in six episodes of the World Day of Prayer offerings at work. Four copies recommended. (One copy in each Basic Packet.) 15 cents each.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Project Folder. One with each quantity order. Free.

Basic Packet, consisting of one each of the eight preceding items. 50 cents.

Speaker's Sheet. Brief articles about World Day of Prayer and the projects supported by the offering. 5 cents each.

World Day of Prayer Emblem Seals. Size, 1½ by 2¼ inches. (Sold only in sheets.) Sheet of 30 seals, 15 cents; 10 or more sheets, 10 cents per sheet.

Orders for above material cannot be filled after February 3, 1956.

Please make out your order carefully; material sent as ordered cannot be returned for credit.

NEW MATERIALS

Prayer Calendar, 1956. In an attractive new format, this Prayer Calendar presents every worker and all of the work of the Woman's Division so that they may be offered for prayer during the year. Ready about December 1. 50 cents.

Tokyo Woman's Christian College. One of the projects which will share in the World Day of Prayer offering. Limited supply only. Free for postage.

New Hope for Audiences. Methods for conducting meetings, discussions, workshops, etc., introducing new ways of audience participation. 40 cents.

You Are There. Leaflet to acquaint Methodist women with the Commission of the Churches on International Affairs. 5 cents; 12 for 35 cents.

Where Are the Nine? Playlet on Deaconess Work. 15 cents; 2 for 25 cents.

I Lift My Lamp. Pamphlet giving an interpretation of our immigration laws and the need for revising them. 20 cents.

Going Somewhere? Leaflet to acquaint high-school students with missionary personnel needs for the purpose of enlisting them in full-time Christian service. Free for postage.

Women in the Church. Leaflet on the status of women in the church. 5 cents each; 100 or more, 4 cents each.

Who Is a Minister? An analysis of the idea of ordination as it is held in various churches of the National Council. 5 cents each; 100 or more, 4 cents each.

Christian World Facts, 1956. Short articles pointing up the accomplishments of missions and the needs still to be filled. 35 cents.

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